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From Darkness to Light

or

The Veil Lifted



By GUILFORD REED WILSON

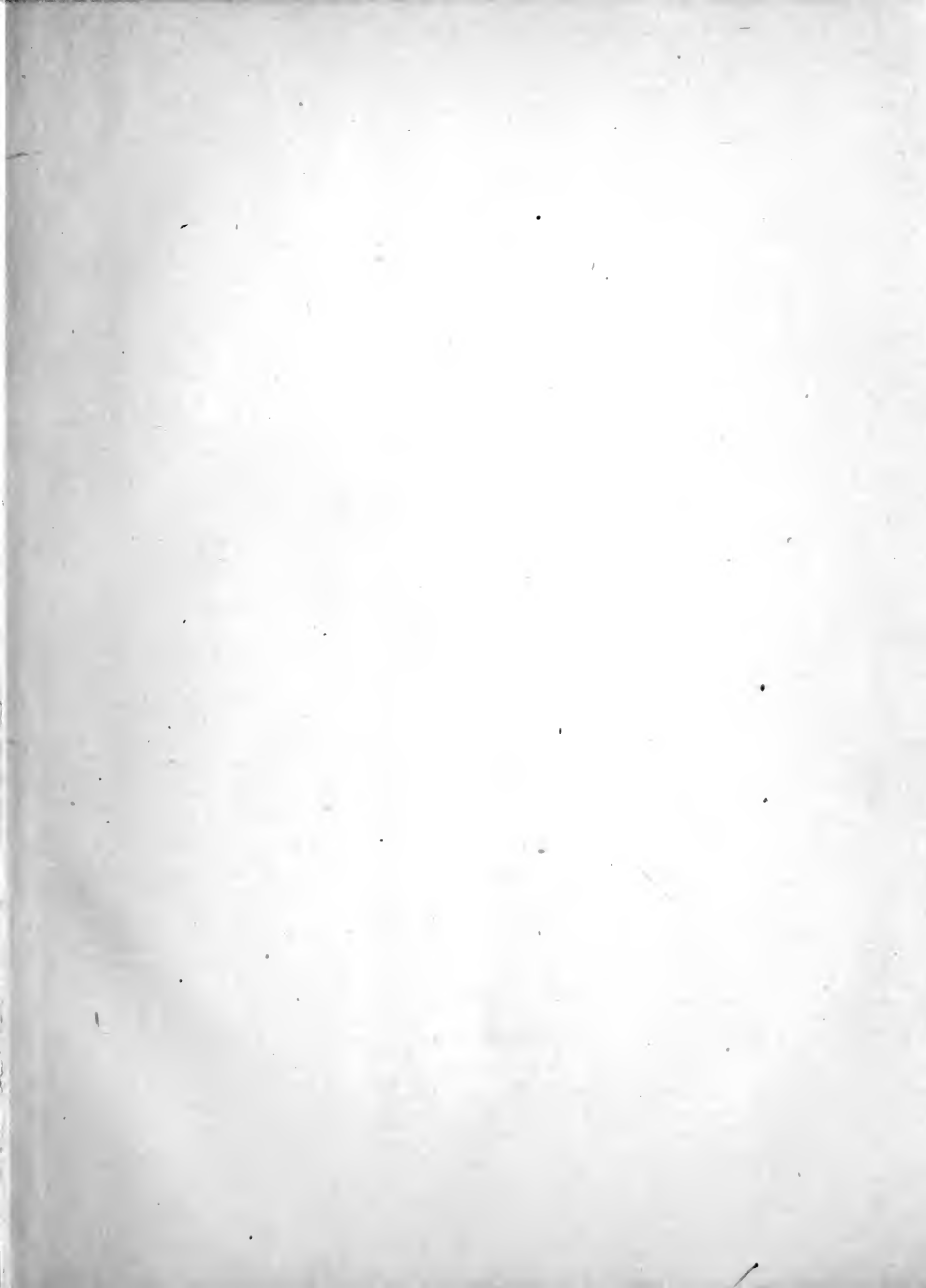


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If good habits of life you would win,
Force yourself to hold pure thoughts within;
Good internal thoughts do always arise,
When God is kept before the inward eyes.



BY

GUILFORD REED WILSON



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M. C. W. Apr. 28-1910

PREFACE.

The end sought and the motive prompting these lines, was, to help those who felt they needed more light, on the subject of faith and grace, and how to attain them. Spiritual light and love; or faith and grace; can become the spiritual property of every one who desires it; by going to the Lord Jesus Christ direct, for it, and by outwardly refusing to break His commands.

To understand the spirit and meaning of these lines, read them, when you can rid the mind of earthly cares, if possible; and think of the quality or substance composing the will and understanding of Jesus Christ and ask yourself, where did He get His desires, opinions, thoughts and deeds, from whence were His spiritual endowments; who did He think from and speak from. He tells you from divine love (the Father)—then ask yourself, whose opinions, doctrines or teachings, you are thinking and living from—(Are you of Paul, Apollos, Calvin, Luther, Wesley, Campbell or Jesus Christ;)

Go in thought to Jesus Christ; think of Him as a divine living being, and ask His divine aid, to help you understand, spiritual thoughts, when

presented in a natural language; then watch the magical effect of the ideas of this book, upon your mind. This book is dedicated, to the only man, who ever lived a perfect life, on this earth; and He being the mouth piece, and the divine spiritual thought, from the divine Father's will, could while in the flesh, overcome inherited inclinations to falsity and evil acquired from His mother; and prepare a fit human temple for the divine mind to dwell in on earth in time, and in Heaven to eternity. On account of my gratitude, for that which He has done in and for me; for assistance rendered in this work; and on account of the great love, I hold for Him; I affectionately dedicate, this my first book, to the One I love above all others, the Lord Jesus Christ.

Affectionately the Author,
G. R. WILSON.

From Darkness to Light

or

The Veil Lifted

Nineteen hundred and nine years ago;
The darkest and coldest mental night
That ever existed here below;
A baby was born, of Heaven's light.

The Heaven's were opened, and bowed to the earth;
Creator met created, in loving embrace;
God smiled; a Virgin conceived, and soon gave birth,
To the blessed saviour of the human race.

Never was child cradled so lowly;
Never did manger contain, such life giving food before;
This was bread, divine, and so Holy;
Likewise drink, an immortal cordial for the poor.

A feed trough received Him, symbolic of things
When in sweet union with Father, our King of Kings,
Would receive and contain through merit alone,
All the divine in himself and shine from His Throne.

God now in his human, is all and in all,
And to woo and to win us, from temptations fall,
Sends His own spirit, of love and light,
That we might have Him our battles fight.

This babe from above, very Prince of light,
To save His children from eternal night,
And restore the broken images of human creation;
Degraded Himself, knew sorrow and bled for their salvation.

O! why should deluded mortal persist,
In walking in darknes, by looking away,
From a light shining as brightly as this;
Seven folds brighter, than the sunniest day.

And why should the spirit of mortal persist,
In holding to that which is not for the best;
Or why should he continue serving the devil
Knowing full well the destructiveness of evil.

He came in the likeness of sinful flesh,
The power of darkness to meet and crush;
O how we should love Him, and do His will,
For what He has done and is doing still.

Think of the agony endured, when nailed to the cross of
wood;

Of His life long suffering and sweating of blood, if you only
could;

And He did it all from a love divine,
That He might plant in earth a saving vine.

O Heavenly muses, from the inmost spheres above,
Wing to my soul, your tenderest chords of living love,
That we may so justly sing of Truth from Good,
Our God in Christ may be fully understood.

End, cause and effect, the reflecting mind can see,
Is like Father, Son and Spirit in unity;
The end in the cause and both in the effect, we find,
Love in truth and both producing the new born mind.

Our Saviour was God and man, He has often said,
And had all his power, by the Holy Spirit within;
To save the sinner, heal the sick and raise the dead;
The flesh only useful for the Divine, to appear in.

Let us not continue in the cloud of the letter,
For the glory of the spirit is so much better;
Let us lift the veil by knowing the Lord aright
And banish the darkness by letting in the light.

Self righteousness and that of Christ, from different sources
arise,
One a worldly product, the other of the Lord from the skies;
The mind of the former looks to the West, from defective
eyesight
That of the latter is turned to the East for life in the light.

O! Divine love, creation's potency, where dwellest thou?
Are you wedded to Divine Truth? Will you answer now?
You seem to be the life and moving force everywhere;
More hidden than aura in the ether and the air.

No response to the question, silence deeper than the grave;
Eternal stillness; not even an ethereal wave
Brings hope of answer, from this hidden One:
The word answers, seek divine love in the Son.

How inattentive we are, to that which we have heard,
For it is written and we have seen it in the word;
"No man hath seen God." the Father, save only the Son:
Love is the essence in wisdoms form, they twain make one.

Love like heat is never seen, but only felt;
Both are great forces, and each able to melt
The hardest substances, if only applied right,
In their different manifesting forms of light.

The evil and the false within, a hell doth make;
Such as the natural wordly life, first in us;
The good and the truth within, from hell doth take,
By rebirth into the spirit of Christ Jesus.

To be ashamed of Christ, you hideous shameful thing,
Your thoughts are sugar coated, and each has a wicked
sting;
You dwell in ignorance without, and emptiness within;
You seem to be good, but you are truly a form of sin.

Quite impossible it is, another grace to see,
When to that state of love, we are a total stranger,
In such case silence would be golden, says charity;
To hide our shame and place our fame, in far less danger.

Falsity and evil are the rudder and compass of the lost;
Though apparently sincere and just, they are not what
they seem;
They are as a bark without anchor upon a rough sea
tossed,
Sailing on the waters of death in an everlasting dream.

O Sluggard arise, why sleep any longer,
The harvest awaits you, the summer is near,
Delay and indifference, only holds you the stronger
In the sleep that endangers your soul so dear.

The unregenerated in heart and mind,
Are like a wilderness in a tropical clime,
Giving pasture to wild beasts of every kind,
And living in darkness, not deeming it a crime.

O! sinner we beg you turn from your fearful condition,
Repent, believe and attain a healthful contrition;
There is no other way to free the mind and heart, from
servitude to sin,
And secure a holier kind of birds and beasts, to fill the
world within.

Our deeds whether born of faith or done for appearance
sake
Are established by the inward form our motives take
Therefore let us watch the form and source of every in-
ward bird,
And entertain none at all, save those with passports from
the word.

Our Savior was a God-man, He has often said,
And the power in Him was Divine, which He operated
from;
To save the sinner, heal the sick and raise the dead;
The flesh was God's temple He made Divine, and now
His strong right arm.

O! why wait for death to lift the veil,
And let evil and darkness prevail;
When oil is so cheap and for sale only here;
Tarry no longer, for the Bridegroom is near.

O Prodigal son, why not return home this New Year,
To your Heavenly Father, to whom you are so dear;
The fatted calf awaits you, to give hearty good cheer
There will be rejoicing if you return, have no fear.

Three days in the whale was Jonahs plight,
Significant of our Saviour, entoomed in the earth;
Until he arose, to take His flight,
And send to us, the spirit of Heavenly joy and mirth.

These lines were prompted by love for the neighbor;
The time given them, was in no sense labor;
For every work of love, is like a holiday,
And 'tis sweet to perform, as child work done in play.

Our Saviour was in the earth, He had made, thirty-three
years;
His visit was of extreme suffering, sorrow and tears;
He accomplished His purpose and is able to save thee;
These verses concerning Him are ended, and just thirty-
three.

(It is right, and ought to be, the desire of everyone, to secure the greatest possible measure of joy and happiness, for himself and dependent ones, in this life, and if there is a way, an infallible way, of arriving at the state of mind, where all is peace, joy and gladness; that way should be sought at any cost.) Jesus, says: "I am the way, the truth and the life." Kind reader if you desire to know beyond a doubt, who Jesus Christ is and from whose mind the Holy Bible emanated; and whether or not, you can be lead out of a life of sin—just follow prayerfully and earnestly, the ideas given you, in this book; by one, who asked and received; sought and found; knocked and it was opened unto him. And you will also receive, find, and the way will be opened unto you, in this life. (You possess rationality and liberty, to will and think about the divine one or not, just as you please.) This is indisputable.) This possession is God-given, and differentiates man from the lower order of animals.) There would be no need of preaching; sewing the seed of divine truth, if there was no rational soil, or good ground for the seed to fall upon. If you have not destroyed the remains of innocence implanted in you, while a child, by a life of sin and false opinions; and if you have any desire whatever to know whether or not, the soul was made for life-eternal; and that there is

a future life for every one; either blessed or unhappy; you can undoubtedly find the way, to that certain knowledge, by being willing to sell all your possessions, of self derived thoughts and opinions, so dear to you, and by taking the Lord's words, as to how to be saved. This book will point the way, from the Lord's own words, and not from the dogmas of man—I Cor. 21-22 ("For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive")—If from the fall, or lapse, of your forefathers, you are dead, as a stock or stone, and do not know the difference between good and evil—and cannot hear or be affected; nor be made to understand the Lord's words, "which are spirit and life; if that was really true you would be an idiot and have no rationality, nor freedom of mind, to be acted upon; you could not even look to the Lord for help, and therefore not responsible; for where no law is known—no obedience could be expected, but my friends, Jesus Christ came into the world to redeem mankind; to save sinners and to save us all from idiocy and eternal death; to put hell under better control, and to reform and regenerate our wills and understandings;—to free us from unrighteousness, and implant His righteousness within us while we live here.

On account of the weakness of the flesh, the law was not able to do for us what Christ could do; and was a schoolmaster to bring the world up to a life of grace or love, by faith in the divine one. Now it is by grace or love through the means of faith, that we are saved—Eph. 2-8—"For by grace ye are saved, through faith; and that not of yourselves; it is the gift of God." It is not sufficient for you to believe in Christ's merit and riches of grace, and for you to expect Him to impute it to you hereafter on account of your faith alone in Him, while you continue living in sin and unrighteousness; for the devils believe in Christ being righteous and they have faith, without the grace and tremble because of their own unrighteousness—He came to us to bring the water of life to us, but we must drink. He can't drink for us, we must partake of it, or our souls will perish. Now, while we are under the law of love, that does not free us from keeping the ten commandments; though it does free us from keeping the old Jewish ceremonial laws, for a righteous life embraces the keeping of the words of Christ from a love for them—Now if we have a dead faith; without the life of faith, which is a love in us for keeping Christ's words, we really do not believe in Him, nor His words, for unless we keep His words we are none of His—What is Christ's

written mind but the word, the whole word? Tell me you believe in Christ, and do not believe in His thoughts and His expressed will, which is the word spiritually understood—If you do not keep Christ's words, it shows you do not love them and do not have any faith in them; you neither have faith nor love, if you are living a life contrary to His words, for He says: ("He that hath my commandments, and keepeth them, he it is that loveth me;" John 14-21 and again He says:—"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine but the Father's which sent me,") Showing that the words of divine truth; were emanating from divine love. He came to us to save us from a life of sin and unrighteousness, and if by believing in Him and His way of living, to the extent, He can take up His abode in us; that is, if by faith in Him, His spirit of grace enter us, He in us can keep His own words, even if we are given to feel that we are doing the works as of ourselves. When by grace or love, through faith you are saved from doing evils in your lives, remember you are acting from His spirit in you and that you do not keep His words from any power of your own independent of His spirit of grace in you—but you can keep every commandment of Christ, provided you have His spirit in you, to act from; and while you live

from the new heart, love or grace, which you receive from Christ by regeneration, you cannot claim merit for keeping the words of Christ; for it is the spirit of Christ in you doing the works, and in such a way you seem to be doing it as of your own proper power. Without revelation; without the word; we would never have known the spirit or mind of God—Christ was born of the Holy spirit of God, He was God's spirit or God's mind of truth with us—and if His spirit be in us, and lead us, verily, are we the sons of God and led of God—Now, "Grace and truth come by Jesus Christ," to us to be ours, to be in us and to save us from our sins, "For the law was given by Moses, but grace and truth came by Jesus Christ:" John 1-17.

All the word is the spirit of Christ, and it was given for, as is said in II Tim. 3-16-7. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" "That the man of God may be perfect, thoroughly furnished unto all good works." What would have been the use of God's giving us any knowledge of Himself, through the written word of the old Testament, and through His word made flesh in the New Testament; were it not for the fact that He desired to change our hearts from a too dominating love

of self and the riches and honors of this world; and give us better desires and aspirations; more intelligence and wisdom; and the better to fit us for society on earth, and to prepare us while here with the capacity of receiving the light and heat of Heaven. And to save us from moulding our souls into spiritual forms of hell, by being left to ourselves, in the unfortunate affections which we received by inheritance from our forefathers who damaged themselves and us, by the abuse of their God given freedom, which was either, to love God, or to turn their affections from God and place them upon themselves, which they did, to our sorrow and suffering; and made necessary the great suffering of our lord Jesus Christ—who had to come into the world to mend the breach made by the fall of our deluded ancestors.

“For since, by man came death, by man came also the resurrection of the dead,” 1 Cor. 15-21—Now the death here has reference to the death of the soul through sin, for it is the soul which is dead in trespasses and sins, which is resurrected to newness of life, and to life eternal. The second death is here alluded to, and not to the removal of the mortal coil, for it was never intended that we should be loaded down with the physical body to all eternity—Paul tells us in 1 Cor. 44-47—“It is sown a natural body; it is raised a spiritual body.”

There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. "The first man is of the earth, earthly; the second man is the Lord from Heaven," another verse from the same chapter, says: "And as we have borne the image of the earthly, we shall also bear the image of the Heavenly hereon earth by the renewing of our lives, by putting on Christ's spirit in our daily lives; if not we are none of His, and we still bear the image of the earthly; by living after the flesh, or earthly opinions and desires, of the old man, which was supposed to have died, when by faith through grace we put on the newness of life, of the last Adam which was made a quickening spirit. Christ says: "my words are spirit and they are life." John 6-63. It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. Peter told our Saviour, "Thou hast the words of eternal life," Christ said He spake from the Father, that He came out of the bosom of the Father—Hence, as God is love itself, then the spirit of divine truth Christ, came from the divine love—as there can be no truth except from love,

as its source—Love and truth divine, is Father and Son from eternity—There can be no thought except from some desire, even in us;—there can be no words without sound; there can be no effect without cause; no saving faith without charity; no Son without Father, therefore we can understand the omnipresent spirit of Christ flowing out, and into, our minds and hearts—Much as the heat and light of the natural sun above us; heat and light of the natural sun, is the spirit of the sun which enlightens our eyes; and divine love and truth flowing out of Jesus Christ now, is the spirit that warms our hearts and gives the light of divine intelligence to our understandings, “Whom the lord loveth He chasteneth and I believe He quickeneth, and He loves those, who love to do His will, for they are the ones who love Him, and know Him, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him,” John 2-4—I would advise my readers to stop and turn to the 2nd and 3rd chapters of 1st John and read them prayerfully, then proceed with these lines. This book is written for the purpose of helping you from darkness to light. To turn you from a trust in the traditions of men to a trust in the spirit of divine truth. “Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is

righteous. He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." I John 3-7-8—The word is from God and is divine truth in natural symbols', it has life and light giving power in it, "For it is the power of God unto salvation, to every one that believeth;" Romans 1-16. The word is God's power, to show you what is the state of your mind and heart, and if it does not move you to see your evil state or condition of heart and mind, it must be, because it has not been taught you in its simplicity, and its truth; for to shuffle off the the mortal coil while living in one's sins, is a thing too horrible for contemplation. My friend, if you are living in sin and unrighteousness, let me beg of you to come out of it; for an eternity of misery awaits you—By laying down a false life; and as you lay it off, you are putting on a charmed existence even here in this life, by swapping the lusts of the flesh, for the life in the divine truth. "It is not so difficult to live the life that leads to Heaven as is commonly supposed." God expects you to love yourself and the riches and honors of the world; but not to a sinful degree. He wants you to love Him and your neighbor, to such an extent that you will not break the commandments to get worldly riches

for self. He wants you possessed of all the conveniences of life, and he does not want you to live a sorrowful life in the physical body. But he wants you to love justice and judgment, goodness and truth, mercy and forgiveness, honor and right, purity and innocence for the sake of themselves, being your very own life from free choice and inwardly in you, rather than outwardly assumed for policy's sake, while inwardly you cherish opposite feelings. God asks nothing unreasonable of his children but every command is given, because they are the very laws of life and happiness; such as an earthly Father should lay down, for the guidance of his children, for the sake of their welfare. Shun evils as sins against the Lord, and as against the soundness, health and welfare of your own soul, here and hereafter. Sinner, if you only could realize what the death of your soul meant, you would stop and think, and endeavor to break the shackles of evil, which enslave you, and cause you to render allegiance to hell, through your self-love, lusts and appetites, blindly followed. There is no power to save you but the spirit of Jesus Christ—seek it in his Holy word—Be guided by the divine truth. Take the very words of the Saviour as they fell from His lips, you will find them in the gospels: Matthew, Mark, Luke and John. Let the Lord's words be true, and listen to no suggestion that

may arise in your mind against them; for any thought, idea or evil desire that may arise in your mind against the Lord's words, you may know from whence it came—it is a thought or a suggestion from the evil one—Make all men liars before Jesus Christ; for He was the only man who was without spot or blemish, throughout his entire earth life. In order to live the true Heavenly life, you are not expected to live out of the busy affairs of the world, neither are you expected to live a melancholy life; nor one spent in continual and everlasting pious meditations about God; nor in avoiding business, and money making, where it is done through diligent, honest and sincere work; neither is it expected of you, to spend all your time in prayer and the reading of pious books and meditating continually about your souls welfare, to the damage of your earthly business. What He wants is to implant, His spiritual life, as the motive power, in your civil and moral life. What He wants is, joyous soul forming and life giving heart beats, put in motion, by the gentle zephyrs wafted from divine loves own domain, to fan the fires of real life, upon the altars of your hearts; now dead cold and lifeless in trespasses and sins. To live the life of sincerity and justice, from a belief in the divine being and from a love in the heart for divine sincerity and justice and out of

regard for the divine laws, as well as out of regard for the civil and moral laws, is to live the spiritual life. The laws of spiritual life, civil life and moral life, are all included in the ten commandments of the decalogue. Externally, the wicked, can for appearance sake, keep the commandments, when in heart they do not believe them they can even become church men, and from memory and the external mind, go through all the forms of worship, without having any real love for God, in their hearts. It is different with the spiritual mind and heart, which is made alive, by the indwelling spirit of Jesus Christ. Now dear reader, whose servant are we?

We are compelled to serve the spirit or the flesh; God or the devil, Heaven or hell; good or evil which shall it be, the good book says, "Whom ye yield yourselves servants to obey his servants ye are whom ye obey" again; "Choose ye this day whom ye will serve, God or the devil."

It is a matter of eternal life or eternal death, which shall it be? God made you free. He will not disturb your freedom of will in order to save you. It is for you to choose. There is no immediate mercy than can save you after the death of the body. There never was an angry God, only in the mind of a sinner, God never had to be recon-

ciled to His erring children, but He came into the world to reconcile the world to Himself. If God could by imputation through immediate mercy save a man after the death of the body who had lived a wicked life, all through his earthly existence, He would save every soul, for He is good enough; but God has to reach and save you from the effect of evil and sin, by reforming and regenerating you while in the fleshy mould, in this life, for after this life, in the physical body is over, then your spirit is fixed in the form of your life's love and can not be changed without annihilation—and God will mercifully permit you to follow your hell bent desires to all eternity before He will exterminate entirely one of His creatures—Let us think spiritually, there is but one Lord; from eternity to eternity the same, and unchangeable, God. All changes are made in the creature and the created things, God is life itself, and the life of every created form in the universe.

By the lapse of our forefathers, man had gotten so lifeless and ignorant, it necessitated our God, to manifest himself to the children of men. He could not come in the fullness of His glory, without our destruction; hence He had to send or embody himself or His effluent spirit of truth, the divine sphere emanating from Him, and which is His omnipresence—This divine spirit operated

within the blood and substance of Mary, took upon itself a material body, was the star of Bethlehem, whose light became greater and greater as the child waxed stronger in spirit—The spiritual presence of Jehovah in the man Christ, did not prevent His being everywhere else at the same time; but it was Jehovah, doing the work in the man Christ Jesus; Christ said so all the time—There was a great battle, going on in Christs Humanity between His God life, and all the forces of hell admitted into the natural humanity to be overcome for redemptive purposes. It was God being manifested in the flesh; and when the work was finished, and the divine spirit of truth called the Son was reunited in full with the divine love, called the Father, in the divinely glorious person Jesus Christ; then God the divine love dwelt fully one omnipotent, omnipresent, and omniscient being in His natural humanity which He assumed partially in the world, and more fully, as the man put on the divine, by laying off the flesh, and the will of the flesh; until the last combat against the will of the flesh, or hell; which was that of the death of His material part, when all was finished, Jesus Christ in that final act, became fully God as to mind and soul and God became fully a divine man, and the union was that of soul and body, forming the God-man—and the union was not as between

two persons at all, but as between a man fitted to receive, as His life, infinite love and wisdom, instead of a finite share of love and wisdom—Christ said, He had not the spirit of the infinite by measure, but infinitely, that means all. Now our elder brother inherited God, with all, that expression means. Now who should we pray to, for spiritual riches, but the one who possesses it all.

Now how can we go to God except through God's body; how could I go to you, your soul, except through your body, your ears or eyes. Christ says: "Verily, verily, I say unto you, He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber."—He says: "I am the vine, ye are the branches, He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Now the omnipresent spirit of Jesus Christ is the vine; are we in the vine? Now, the spirit of the devil is another vine; are we in that vine? We are in one or the other. There are only two sources of life. The life flowing out of Jesus Christ, called good and truth, or the opposite life, flowing out of hell, called evil and false—We must love and live from one or the other sources—Our freedom between good and evil, results from the two sources of life. To ascend or descend, not

through space, but through degrees of soul life, unfolding Heavenly or hellish life, within the soul. "Behold the kingdom of God is within you"—Luke 17-21—Or the kingdom of false notions and evil desires, is within you.

Dear reader, the kingdom which is ruling within your soul, is at the same time forming your soul into its own likeness. Is your soul forming for Heaven and eternal happiness, or for eternal night in a state of hell? Stop, think, for you know not the hour when the silver cord of life may be loosed; "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Listen to the wooing of the Heavenly dove. This same spirit of Christ back in the time of Isiah—the self same Christ spirit which was made flesh and dwelt among us; "Ho, every one that thirsteth, come ye to the waters, (Divine truths) and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk (spiritual drink) without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Spiritual good, is the Heavenly bread; spiritual wine and milk, is Heavenly drink; wine is deeper divine truths, milk is easier

divine truths—Jesus Christ is the well, which contains living waters for our minds. All are invited to feed upon His body and His blood—Divine good and truth. Why will ye be satisfied with worldly ideas and thought only, when this life is only a seminary to prepare us for eternity. Now let us enter into the thoughts, which will tend to unfold the perception, or clear view of the unity or oneness existing in God the Lord Jesus Christ. It is hard for the unregenerated, or natural mind to understand how the one only spiritual being, God could come into a physical body, and so glorify that body, by degrees, that it could become an everlasting abode for Himself in His higher and fullest degree of existence—God is a spiritual being, and it requires a spiritual mind, to form any just conception whatever, of the union of divine love and wisdom, in the person of our Lord Jesus Christ. The word is written in a natural language; but within that natural language is a spiritual sense, not perceived at all by the unregenerate mind. It must be spiritually discerned to be understood even partially. The Lord had to speak in parables, and in a natural language, but in such a way, that as His children obeyed His words, they would by loving his words and thinking them, have their understandings opened by the light

from His words, that they would begin to see the spiritual or Heavenly sense contained in them. It is only to the man in Christ, who sees and receives, spiritual meat and drink from His words—What I mean by the man in Christ, is the man who is in Heavenly light, from the word; derived from believing that Christ was divine truth, or God's divine spirit, or God's thoughts, operating in the humanity, born of God as Father, and Mary as Mother, which is now the humanity or living temple, containing the entire mind of God—and united to the one and only God, as body and soul; and further derived by living a life of obedience to His divine commands, which are laws of spiritual life—This believe and do, and your understanding will be opened to see wonderful things in God's word. Light and new life will be formed within you.

If one could but realize that he lives not from himself, but from life from God flowing into his inmost soul, beyond consciousness; and the influent life from God is changed or modified by the affectional or inmost form, of the man as it enters—Therefore every being manifests the life, which is in him, differently from every other person, on account of a difference of inner soul form, or mould. The same living being, who is life itself, flows into all created forms, mineral, vege-

table, animal and man and furnishes the life which each dwells in and manifests, according to its form and use. A rock, a tree, or an animal can not change their natures or inmost forms; it is left for man alone, to possess that ability—Man having been made in God's image and likeness, with rationality and liberty; so perfectly made; that he seems and feels, that he lives from himself instead of from God; and it is hard for him to comprehend that God alone is the only man, or being, who lives from Himself—To live from one self is to be God; that was why Jesus Christ said, that it was given Him, to have life of Himself; because He was divine love's omnipresent truth or God's thought, living in the world and made flesh and dwelt among us.

Divine love in divine wisdom is now the divine essence, or life, effluent out of God—Man, and influent into all created forms. There is nothing in existence but the creator and the created forms to manifest His life, in the forms and according to the inmost forms of each. Life is the force exhibiting itself in created forms, which life itself or God put into existence. Now as I said before, man is the only animal or created form of life, so created, that he can change his very inmost character—On account of his being made a rational, free, thinking being; he possess-

es the ability to think with God or against God—He can do as God commands or not, just as he pleases. He can force himself even to outwardly obey God's commands when he would rather in his heart do the opposite—On account of his ability, to rationally comprehend the laws of life laid down in God's book, and his ability to see, that to obey them, would be best; therefore man is responsible for his life's conduct, and will be judged according to the deeds done in the body. God's thought of an apple tree, with its trunk, branches, leaves and fruit is the living principle wrapped up in every apple seed and it when planted and is grown can not possibly express any other thought than that which was enclosed in the seed.

Jesus Christ, when the unborn babe in his mother's womb was the seed of Jehovah God, and as He grew up He could manifest nothing but what was in Him, and when fully matured and ascended to His eternal kingdom, He was the full expression of the one God who was in Him at birth, and constantly increasing in God's stature until He became the full grown body of Jehovah God. The Prince of Peace, was the spirit of peace on earth; but finally He inherited all peace, all knowledge, all wisdom, all love, all the divine, and became the fulness of the God-head bodily; all power in Heaven and earth; and became king

if kings and lord of lords; the Alpha and the Omega; the first and the last; the beginning and the end; the bright and morning star; the lion of the tribe of Juda; our one and only God and Saviour Jesus Christ. The first man of Heaven and earth. The one and only exalted ruler of the universe—The Great High Priest of Heaven and earth—Our only God. Little children, should you be ashamed of your Heavenly Father; The remnant of the house of Isreal, behold your Jehovah, and you can well afford to accept Him as He truly is the King of the Jews. His kingdom will yet be fully set up, in earth, and the church will then be known as the New Jerusalem. Read about it in the book of Revelation.

The circumcision of the heart, is the best circumcision, and that of the flesh was merely an outward sign, like Baptism, to signify the change of the state of the will, or heart, and an induction into the family or household of God—The second coming of our Jehovah, God—who is the Lord Jesus Christ—will be, by the opening of the spiritual meaning of the divine word—where He will be seen in the cloud of the letter of the word; and as the kingdom of God is within you—He will come next to your conscious and rational understanding of Him and you will be conscious of His presence, with you and in you. I know what I am talking

about. You can repent, and make ready a highway for the blessed spirit of the Master, or you can continue in your sinful lives that hell may abound, just as you please; but for all that, the hour is not far distant when you will pay the penalty of your thoughtlessness, and folly, by a life in a spiritual state of darkness and torment to eternity. I feel like John felt, when trying to prepare a way for our God's first entrance into the world, and can say "Repent ye; for the kingdom of Heaven is at hand."

Now is the time, you can know your God more perfectly. Now is the time you can rationally understand His word. Now is the time to seek Him, while He, may yet be found, ere it be too late; ere "The silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

The golden bowl, my friend is your will, which is the seat of all your affections, desires and emotions, and is called the heart, as there is a correspondence between the will or emotional heart, and the physical bodily heart. One is the mind's heart, the other the body's heart. Your thought world, is located in that part of the brain, called the cerebrum; your will the seat of your affections, desires and emotions, is located in that

part of the brain called the cerebellum. But it takes both, the cerebrum and the cerebellum to make one mind in one person, with one head; likewise with the understanding and will. Now this book, with its thoughts, carries to you my thoughts; and I am thinking thoughts from God's word. You cannot take from my thoughts the spirit prompting them, I do not lose my thoughts by sending them to you; I merely share the happiness of thinking with you, provided they have the same effect upon your mind as upon mine.

You can see clearly that if these words are from Christ Jesus, and are His truths in me; He, I and you are in the spirit of them, and living them; I received what I could get from Christ, and received them because of a love for them, and pass them on to you, in order that you may be in the same thoughts of truth, and that you and I may be in the spirit of them; therefore if they are divine truths, God's divine truths in us both; then are we not to that extent, in God and God in us. You can see the same thing in Christ's words, when He speaks about being the divine truth of God—God in Him and He in God, and He in us and we in Him. Now, according to the same reasoning—Can't the one Jehovah's mind or spirit, be sent out like ours, and even more perfectly. Jehovah sent a book, the divine word of the old

Testament to us—Did He loose, from His mind what he sent, is it not His mind with us written in the language of a lower order of being's who are natural and hence had to be written in their language; but in such a manner, that His higher thoughts could be clothed in the expressions or form of lower thoughts—A living spiritual thought, in the language of mortal natural thought. When you catch the spiritual meaning of the word, and God's words have an abode in you, from a love for them in any measure, you have the spirit of God in you to the extent that they abide in you, from an affection for them, for are they not living in your will or heart from choice and causing you to live differently from what you did before you found them and before you loved them. Don't you see how, that if God's words abide in us, being spirit and life, they cause or move us to live their way, if we believe and trust in them; and does not God lead us thereby; you can see, if you will;—how Jehovah being one eternal mind, can feed all minds, and He does; but as life, His life, flows into us beyond consciousness; we being from inheritance in an inverted, misshapen state of condition of soul; receive the inflowing life from God into broken soul images and likenesses; caused by the turning away from God, by our misguided and deluded

ancestors; who were once such soulforms as were true and perfect images and likenesses of God.—As all the trouble mistakes and unfortunate horrors of this life with the misery and unhappiness entailed here and hereafter, sprang from the conduct, teachings and lives lived, by our ancestors; from being led by blind leaders of the blind, and by being foolish enough to take and live, and be guided by the traditions of their Fathers; do you blame me for going to the one only man, in whom, I felt assured was the divine truth, and was Himself the divine truth; for my guidance, and for the true doctrines of faith and life;—instead of abiding confidently in a man made creed or written articles of faith,—formulated in the dark ages of christianity. I hold to no creed, but Christs own words, for my doctrine; they are sufficient. I do not shape God's word to suit any creed, but I shape my creed by what the Lord Himself says in the books Matthew, Mark, Luke and John—No higher criticism, can effect you, if you abide in His words and His words abide in you for you will have the convincing evidence within you. Speaking about the higher criticism; how can a person criticise the Holy word from a knowledge of the sense of the letter any more than he could judge the quality of pecans or English walnuts, who had never tasted the kernels of those two nuts, but had

only seen the shells from which the kernels had been removed; or how could one criticise or judge anything until he possessed a knowledge of its entire quality from inmost to outmosts. Now I tell you that God's word, is a living book; only understood and appreciated by those who have had the faith born of love in the will; where they have loved and lived the truths forming their faith; to such an extent that they have obeyed the divine truths from a sincere affection for them.—That is, they have lived from love, the life of truth (or Christ) formed within them the hope of glory. Now, those know divine laws who love and live them, and who put Christ, or the divine truth, into loving obedience. Follow the teachings of spirit and then you will be able to know, that the higher critics, are self deluded, and blinded, by their own self derived opinions; and were you to listen to them; you would soon begin to think that you could learn all about Jehovah God, by just going to Harvard or Yale; and learning to play tennis, football, base ball and golf. The higher criticism, is higher blindness and folly, you may rest assured; and if you desire to prove it; just take Jesus Christ at His word, follow Him by loving obedience in your lives; and, if you are not reminded of high school folly and ignorance pretty soon after adopting

the Lord Jesus Christ, as your only God, and Saviour, and teacher; then I am certain you did not dispose of all your own self derived riches of precious knowledge; but you like the higher critics, persist in thinking it possible to arrive at a knowledge of God without Revelation through mans learning from human reasoning; which is as impossible, as it would be for water to run up hill. The word of God, is spiritual meat and drink to a finite mind, born of God; to one born of the spirit. The word is spiritual, has its spiritual sense, written in the words which are natural; but in such a manner that the spiritual truth, or the things of the spirit, are not discerned by the unbeliever, who is carnal minded. To substantiate and confirm the above, let us note what is said in I Cor.-2-14-13—"But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned." Again, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Again, I Cor. 2-12. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." Again in same chapter from 4 to 7

verses inclusive;—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

Now colleges can only turn out men educated thoroughly in carnal mindness, and in the sciences and knowledges of the natural degree of the human mind. All spiritual intelligence and spiritual wisdom is received from above, by the unfolding of the spiritual degrees of the mind; and it is not from a man who may be possessed of all worldly knowledge, who can lead you into Heavenly light but it is from a man who is born of the spirit of God, rather than one born into Latin, Greek, Hebrew, Mathematics, Geology, astronomy, and ancient history.

Righteousness cometh by faith and grace, and that not of yourself, it is the gift of God, who is and ever will be, the God man, Jesus Christ. Get righteousness not by imputation, but actually, as your very own possession to use

here and hereafter, by asking Jesus Christ for it, and by believing that He is the possessor of all things of the divine love, the Father, as well as being Himself the divine truth the Son; for He is now united with the Father, as soul and body. And Jesus Christ is God and man; or God the great spirit dwelling in his divine humanity, (called the Son)—Dwelling in His temple, not made with hands, but the one which He said, if you destroy, I will raise up in three days. One God in one person and His name one.

Go to Jesus Christ for all you need, want or desire, approach Him in spirit and in truth; believing that when you go to Him you go to God; and your prayers will be heard and answered, just as certain as you are avoiding evils in your life, as sins against Him and His kingdom—Pray to Him, for the things of the Father within Him; do not pray to the Father as if the Father was separate from Him for His sake; for you can receive nothing from the Father except the divine truth, the Son, conveys it to you, and moreover when you go to the Son, you go to the Father also, for divine truth the Son by merit and righteousness united Himself to the Father, the divine love, and became the fulness of the God-head bodily. Jesus Christ now has all power in Heaven and earth. He is the first and the last, and

the only Creator, Redeemer and Regenerator to all eternity—Now Jesus Christ is the Infinite; and since the union, to say Jesus Christ, is the same, as to say Jehovah God—There has never been any God but one and that one took upon Himself a natural humanity and expelled all the natural by the power of the divine within it; and now that one God dwells in the divine natural human, and His omnipresence, is the omnipresent holy spirit, or the spirit of Jesus Christ our one God continually with us—If you doubt it—Go to Him, believing Him to be a divine being, and force yourself to keep His words, and avoid evils as sins against Him and you will find it just as written in this book—I do not speak from man's wisdom, for I am not overly possessed of it—Not having been a college man, puffed up on account of worldly mental possessions, and full of self righteousness, enough to question Holy truth; or God's divine ability, to maintain His word in its purity and power among the children of men, to whom it was given. Let us not change from one church to another, but rather change the church thought, where we find it not in accord with the divine truth the spirit of, Jesus Christ. Let us not desire any new sects, nor add any to the list; but rather, let us all seek to become more united in the divine spirit of holy truth, ever present

with us, if it is not consciously present, in us. The spirit that is capable of leading us into all truth. Our God is able to keep the holy word as it was given to us; for it is written in languages permitted to become dead languages, in order that the word could ever be held in its purity and integrity—And it contains its own Heavenly light, or the spiritual sense, which can only be received by those whom the Lord knows can be kept in it to eternity; for if the light of the word could be seen and understood by unregenerate minds, they would not love, nor obey the light; but profane it, and fix themselves in a worse condition by having known it. It is a law of divine providence not to open up to any individual mind more of Heaven's light than one can be, by divine providence, held in it to eternity. No one therefore can understand God's holy word and absolutely hold the proof of its divinity; except the truly regenerated will and understanding which is in the spiritual sense of the holy word. For the spiritual sense is the light of the holy word, in which the angels dwell, and saints, in the church on earth. An infidel can get no light from God's holy word were he to memorize the book from Genesis to Revelation; for it has to be spiritually discerned or seen and that power is given through genuine faith in the divinity of Jesus Christ. The light

of the higher mathematics is proven only to those who understand it; and some people never know its light, from incapacity to receive it; some from not having the time and means to study it; some from not being willing to use the means of getting into its light. So it is with God's holy word. Men are not willing to follow the words way, and do God's will—submit to the conditions required to enable them to come into the light of true Heavenly wisdom, or the light which shines from Jesus Christ, as a Heavenly sun. The greatest earthly scientific and scholastic thought cannot open to any mind spiritual or Heavenly light; nor can they get it from God's word, without fulfilling the conditions; which are the very things unregenerated scholars prefer not to do. They will not go and dispose of their self derived riches of the external mind, and become as a little child, and believe the Lord's words as He stated them, and do the Lord's words. They prefer to get up schemes of salvation of their own, or of Calvin's, Martin Luther's, or some other man's; because it is easier to accept. Very few really believe that all power in Heaven and earth is in the Lord Jesus Christ, for if they did they would thoroughly believe that He was really God and the only God—whether they understood the Divine Trinity in Him or not—For the Divine Trinity

is in Him, and He is the fullness of the God-head bodily—ever since the union, or glorification of His divine human. If we only realized that our thoughts come from being consociated, internally, in our affections, with the angels of Heaven or devils of hell; we would not make the good we do meritorious, by thinking it was from and of us; instead of, from and of the Lord, through our guardian, or attendant angels. And we would not impute evil to ourselves, for we would know its source—and we would be more likely to shun it. Grasp the thought if you will, and it may help you to understand your own possibilities; think of your external mind as an image of the external world and a form capable of receiving all scientific, earthly and worldly knowledge; then again think of possessing an internal mind the form and image of the spiritual world; capable of being opened by the light of Heaven's Son, Jesus Christ, who is the lamp of Heaven and is the lamp of the apocalyptic New Jerusalem—There is in Jesus Christ today infinite divine wisdom from His infinite divine love. The same divine human, that was laid in a manger, in Bethlehem—the lowliest crib that ever contained a baby—Significant Symbol—placed in a feed trough after His birth; because that glorified humanity was to contain for ever infinite divine love and wisdom—He was to con-

tain, as a feed trough, every particle of soul food, any angel or saint subsisted upon after the glorification of that human nature—He says so all through the word—He was and is the divine word—The divine truth—He says, we must eat His flesh,—divine good, and drink His blood, divine truth—Jno. 6-53-54-56 “Then Jesus said unto them verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.” “He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” Jno. 6-63. “It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” The divine love or divine good is symbolized by bread, divine good is symbolized by the bread, and the divine truth by the wine—Body and blood likewise. Now touching our minds and souls, they must feed, and do feed continually, either upon the body and blood of the New Testament Jesus Christ; or they feed upon the body and blood of the devil; or self and the world, which is the same thing. Which do you relish,—which do you feed upon in your daily life? Do you believe and think

of Jesus Christ as your God? Do you love and study His mind as delivered to us in His holy book? Do you love Him with all your mind soul and strength? Do you love to keep His word in your daily life? Do you love to study and talk about Him? Upon the answer to these questions depends your eternal welfare. Are we living from affections or motives Heaven born, or do we listen to the promptings of hell? Are we guided in our intercourse with our fellow men by the will of the spirit, or the will of the flesh? "It is the spirit that quickeneth the flesh profeteth nothing," towards opening up Heavenly life within us. My friends, shall we live consociated in our hearts with angels or devils, while we are on earth and forming our affectional nature? That is the question that should concern us right now. There is no doubt in my mind, that we are internally consociated with a society, either of angels or devils, and were we to die we would gravitate to that very society. Now we can change our internal or inmost affections, by faith and the life of faith, which is grace; and by going to our Lord God Jesus Christ for both, as they are the gift of God and He is God. Then do you not suppose your inward affections, or spiritual companions, or conscioations are changed; after He places guardian angels over us, lest our feet

dash against a stone. Do you not suppose when we are placed in company with angels, inwardly, that we are removed from the society of devils within, or dark affections—Do you not know, from the word, that the kingdom of God is within you; or the reverse, the kingdom of the evil one—Christ's or God's kingdom is the kingdom of light and life? The Prince of peace, the Noblest Potentate, not only of a few square miles; but of all existence, all creation—was laid in a manger a feed trough. No wonder the Jewish High Priests, vain, proud and ignorant, did not take to Him. Poor Isreal, was blind and led by blind leaders of the blind, or they would have known the spirit of Jehovah was upon Him; who now is the divine human Ark, transferred to the courts above, and is the tabernacle or most holy body and person of Jehovah God—The Alpha and the Omega; the beginning and the end; The first and the last—now King of Kings and Lord of Lord's. The one and only God. Our Lord and Saviour Jesus Christ.

Paul one of the most enlightened and intelligent of the Jews since the time of Moses and the old Isreal fathers; says, in Romans 11-26 "There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob"—You will notice in Isiah of the Old Testament 59-20 "And the Redeemer shall come to Zion and unto them

that turn from transgression in Jacob." It would be profitable to compare those two chapters, by careful reading, and it is my desire to bring to your notice for comparison some scripture reading from the old and the new Testaments to show that there never has been but one God, and that Jehovah God of the old book said that He was the only creator, redeemer and regenerator—and the New Testament reaffirms the same—As Christ always said that it was the Father in Him that did the works. As we say, when we do any good; that Christ moveth us; or that we act from His spirit.

Isa. 9-6. "Unto us a child is born, unto us a son is given, and the Government shall be upon his shoulders; and His name shall be called wonderful, Counsellor, God, the Mighty Father of eternity, Prince of Peace.

Isa. 7-14. A Virgin shall conceive and bear a son, and His name shall be called God with us.

Jer. 23-5-6-also 23-15 and 16. Behold, the days shall come, that I will raise up unto David a just branch, who shall reign a King; and this is His name, which they shall call Him, Jehovah our justice.

Isa. 25-9. Then shall it be said in that day, lo, this is our God whom we have waited for, that He may save us; this is Jehovah whom we have

waited for; let us rejoice and be glad in His salvation.

Isa. 45-14-15. Only in thee is God, and there is no God besides; verily thou art a God, that hidest thyself, O God of Isreal, the Saviour.

Isa. 45-21 and 22. Am not I Jehovah and there is no God else besides me, a just God and a Saviour, there is none besides me.

Gen. 43-11. I am Jehovah, and besides me there is no Saviour.

Isa. 43-11. I am Jehovah, and besides me there is no Saviour.

Hos. 13-4. I Jehovah am thy God, and throu shalt acknowledge no God besides me, and there is no Saviour besides me.

Has. 62-16. Thou O, Jehovah art our Father our redeemer, thy name is from everlasting.

Isa. 44-6. Thus said the King of Israel and His redeemer, Jehovah Zebaoth, I am the first and I am the last and besides me there is no God.

Isa. 48-17. Thus said Jehovah thy redeemer, the Holy one of Isreal, I am Jehovah thy God.

Isa. 49-26-60-16. That all flesh may know that I Jehovah am thy Saviour and thy redeemer, the mighty one of Jacob and elsewhere in the old Bible—Isa. 42-11 and 12—Isa. 43-1-4-9—Jer. 15-20 and 21—Hos. 13-4-14—Ps. 31-5—Ps. 44-26-49 15-55-17-69-18 and in fact many hundred other

passages going to show that Jehovah God—was creator—redeemer and regenerator and that He is identified, as the divine truth, the Messiah that came—Now we will read passages to show that the God of the old is identical with the God of the New Testament.

John X 11-4?. He that seeth me seeth Him that sent me.

John 16-15. All things that the Father hath are mine.

John 13-3. That the Father hath given all things into His hands.

Matthew 28-18. All power is given unto me in Heaven and earth.

John 14-13 and 12. Whatsoever ye shall ask in my name this I shall do, and again He says. "I will do it."

John 16-13-14. The spirit of truth shall not speak from himself, but he shall receive of mine, and declare it unto you.

John XV-5. He that abideth in me and I in him, the same bringeth forth much fruit; for without me you can do nothing.

John 17-21-23-26. For them I sanctify myself that they also may be sanctified through the truth—that they all may be one, as thou, Father, art in me and I in thee; I in them and they in me.

Luke 1-30-35. "And the angels said unto

her, fear not Mary ; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give into him the throne of his father David. And he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end. Then said Mary unto the angels, how shall this be, seeing I know not a man ? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Why the Jews did believe that Jehovah talked with Moses from within the golden arranged and divinely prepared ark, and not believe He could come in an human ark, I was never able to understand.

A few more passages from John 1 to 14. "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him ; and without him was not anything made that was made. In him was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it

not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. That was the true light, which lighteneth every man that cometh into the world. He was in the world and the world was made by him, and the world knew him not. He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

Jno. 10-30. Jesus Christ saith, "I and my Father are one." "Then the Jews took up stones again to stone him." "Because that thou, being a man makest thyself God"—Jno. 12-44-46. "He that believeth on me believeth not on me, but on him that sent me." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Jno. 14-6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my

Father also; and from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that has seen me has seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? the word I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Now shall I multiply words to impress the main facts of this book, that Jesus Christ was the Father speaking to us from the human ark or temple, which the Father assumed in time, for redemptive and saving purposes; and that the holy spirit or God's spirit was the moving principle, in the divine natural called the Son. The unseen life or controlling mind in Jesus Christ, was that of Jehovah God. Now can you not understand that the spirit of Jehovah came to the children of men and was as He said, their only Creator Redemmer and Regenerator. There is no God, but the one Jehhovah, who is, was and ever will be our only God—The Lord Jesus Christ. Go to Jesus Christ in prayer and and you go to the only God. Do His will. Force yourself to outwardly keep His commands, and ask Him to give you the desire or love for them

and He will wash you inwardly, and remove you from the society of the devils, within you, and lead you up into and among angels, in a higher sphere of life within you, while you live on earth, without your knowledge of what has taken place. But your affectionate nature or inward will principle, will have undergone a change. You will pass from spiritual death unto spiritual life. You will have been born again; this is the spiritual birth. You will become a new creature in the spirit of our God. You will then mind the things of the spirit, more than the things of the flesh. Your controlling will, or desires, will then emanate from God instead of from the devil. You will think from the Lord, instead of from hell. You will want the Lords will done in earth, as it is in Heaven according to the Lord's prayer, my dear reader, catch the spirit of Christ Jesus, and the veil of darkness will be lifted, and you will have passed from darkness to light. I might say catch the spirit of Jehovah God, for it is the same identical thing, under different verbage, or names. There is only one God and His name is the Lord Jesus Christ. Let me beg of you to go to the Lord, and supplicate Him to remove your inmost soul, from the society of hell, which you may be in; and place you in a society of the Heavenly ones—and He will do it provided you believe He

is God, and can help you; and provided furthermore that you will force yourself to keep His commands whether you would like to or not; you can know you will never want to, as long as the devils are your inmost associates and heart companions. It will be like going against your very life at first; but you will find the yoke is easy and the burden light; and a little later you will find that there is no yoke at all—that the real yoke was what you took off when parting company with evil affections; and coming up into the liberty of spiritual life in Christ Jesus, and inward consociation with angels of light, with whom you will find peace and ecstatic joy and happiness never dreamed of before; while you were inwardly consociated with devils or evil affections.

The man who is grounded in the faith that Jesus Christ was and is the divine being, looks to the divine being when he believes in His existence, and no one believes in the divine being who is not willing to be led by Him.

There are two kinds of mental or soul light, natural light procured by natural sciences from the world, and spiritual light procured from the divine word understood. True intelligence and wisdom comes from procuring divine truths from the word, and living according to them—To see truths within yourself from their light and to per-

ceive that it is truth, is to be in some degree of wisdom. If you would see that divine truth is light to the understanding, and that the understanding is only in the vine Jesus Christ, when it is in the divine light, which He came into the world to bring, and which He alluded to so often as being the light of the world! you can more readily understand how the divine truth can be in us and we in it. Now within the divine truth, the son, is divine love the Father as its substance and life—So he that hath the Son hath the Father also—As there is no light except it has heat in it—Light is the form of heat its substance and neither can exist without the other. Focus the rays of light from the sun even in winter upon your hand and you will find heat. So is it the same with divine truth, Heavens light is never without love in it. You would be astonished at the degree of light one can enter, by coming into it through the opening of the interior degree of the soul, which is done by Christ, Heaven's powerful light—Simply by recognizing Him as the divine being, and turning to Him in outward obedience. The interiors of the mind are formed by looking to Jesus Christ as the divine being He claimed to be, and by no other means can grace be procured. If poor sinners only knew what is actually possible to achieve by making the test, they

would never remain in the darkness, and slaves to hellish passions; which causes all their troubles and sorrows; and dooms them to eternal night and gloom, to say the least. True wisdom and intelligence consists in the power of perceiving the comparative difference between the good and true, from the evil and the false, by intuition or interior perception; consequently when by keeping the Lord's words you come into interior light, which increases your spiritual discernment or sight, you become a true witness for the divine truth—the same as Peter or Paul; provided you became possessed of the light of the divine truth to the same degree. Coming into the light of the divine truth or Christ, is like coming into a clear sunlit sky, after having been under a dark cloud always. Why should we not crave Heaven's light even more than the light of an earthly college education; when there is absolutely no comparison between the two, yet we spend much time and money for worldly lore. Get *Divine* wisdom and understanding, is what Solomon meant—and to get it, brings the kingdom of Heaven within you, and light always expells darkness. Shall we continue in darkness? What fearful consequences follow. "And this is the condemnation, that light is come unto the world, and men loved darkness rather than light, because their deeds were

evil—John 3-19. Turn your hearts away from evil, and believe in the light and you will come into the light, and you will love the light. Remain a life time in the dark, and your internal spiritual yes, or discerning faculties will become so used to the darkness, that you will become a spiritual bat or bird of the night; and could not stand the light of Heaven or be able to see in its light were you permitted the privilege of going there after your life is ended on earth. To change you after you leave the earth moulds, would be to annihilate you. You would not be the same identity. Were it possible to give us light and Heaven without preparation for it in this life, it would not have been necessary for the divine light to have come in the flesh, and suffered the agony of sweating blood for our sakes. If Jesus Christ could endure the cross to bring the light to us, it does seem we might be willing to accept it, and enjoy it—instead of hugging evil to our breasts, continuing in sin, and sorrow, in order to secure the devil. To enjoy sin for a season of three score and ten years, does not end there but settles us for eternity, and an eternity in misery, shame, sorrow and suffering. Who wants to trust to sins route? Solomon says, "The fool in his heart saith there is no God."

The reason people abide in darkness, is, be-

cause they do not believe that all power in Heaven and earth is now in Jesus Christ. "But they have not all obeyed the gospel. For Esias saith, Lord, who has believed our report?" Ro. 10-16. If we choose darkness in this life, we choose it to eternity. Which shall it be? That is the question. If you say the churches are in darkness, that does not excuse you. Get the light, and go into some church, and let your light shine. These lines are not in the interest of any one denomination, but in the interest and the name of the light, Jesus Christ to whom they are lovingly dedicated. Ten per cent of the proceeds from the sale of this book will go to form a permanent fund to go to the support of Rescue Homes, anywhere in the United States. I trust the little book may be the means of causing many poor misguided little girls to come into the light of Jesus Christ, the divine truth—Thereby becoming new creatures and fitted for the kingdom of light eternal in the Heavens. I also trust the little book, may be the means of lifting the veil of darkness from many minds, by causing many, to desire the light, to the extent that they will search, and make the necessary effort to acquire it. All that is necessary, is, to turn to Jesus Christ, believe that all Divine power is vested in Him, in Heaven and earth, and that He is God-man; and the one to

whom prayer should be directed, and He should be in your mind, as our Father in Heaven, when you pray the Lord's prayer, or any prayer. You go to the well when you want water—When you go to Jesus Christ you will find, in Him, both the well and the water; for divine truth, or the word, is the Son in whom is the divine grace or love, the Father. The scripture quoted in this book, is to confirm that fact. Re-read it, and consult the entire word for further confirmation. There is but one great light shining, from divine love, in the Heavens above, and that light is sufficient to light up all finite understandings and to warm up all finite hearts, in Heaven and the church on earth to all eternity.

Jesus Christ our Heavenly Father, the creative Divine, Divine Redeemer in time, and whose Divine spirit is the Regenerator to eternity, is on high and shining down into all the minds of angels in Heaven and into all the regenerated minds on earth—The church—And the divine love and light flowing down into our regenerated hearts and minds—Causing conscious light, in our understandings, in His divine presence with us, and is His Holy spirit into which we are baptised,—And is that which is spoken of by some new thought writers as the over soul, His spirit is our over-soul—and the over-soul—is the king-

dom of Heaven within us—and when we have passed from death unto life, we have passed from the kingdom of the evil one into the kingdom of Jesus Christ; from the kingdom of darkness into the kingdom of light; from consciation with evil affections from hell, into good affections from Heaven, actually and not ideally. There is no man or woman so steeped in sin, but that can be renewed, and made a new creature entirely, by putting on the new life in Christ Jesus—The life of conforming their wills to the will of the blessed master. The wages of sin is spiritual death—death of the soul, the wages of faith and obedience is everlasting joy and happiness in the life of the over-soul. It is becoming in, “Tune with the Infinite,” here in this life; with all the honor, righteousness, character, purity, innocence light, life, respectability, joy, happiness and every blessedness known upon earth to the human heart, and hereafter our passport to eternal blessedness in Heaven above.

Now the object of this book is to aid you to understand God’s Holy word better by giving you the benefit of the thoughts, which the writer discovered would have been beneficial to himself had some one placed such thoughts before him, when he was a yonug man or even when a child. What anyone needs most, who really desires

Heavenly knowledge, or wisdom; is to have some one of mature spiritual discernment to correct some of the mistaken natural views touching spiritual life, natural life and our own physical organization. There are spiritual thoughts to an infinite extent concealed in God's Holy word; and they cannot be discerned to any greater degree, or any sooner, than a soul is prepared to receive them. God only opens up the light except to the extent He knows it will be loved and lived; for otherwise it were better you had not known it. For to see and not love, is to stab, by turning away from it. If you desire the light, determine in yourself that you will obey it, and follow it, as the Lord reveals himself to you—"While ye have light believe in the light that ye may be the children of light" Jno 12-36. Now I wish you to understand, that there are two kinds of mental or soul light. One natural and enlightens the natural external mind, the other is spiritual, Heavenly and for your internal mind, as the internal is opened in you by the Lord, through rebirth and regeneration. When the internal is opened, this spiritual light gives you a far better natural intellect. This spiritual light is the light from divine truth, or divine wisdom, or the Holy spirit, or Jesus Christ; whichever you may term Heaven light; it will be yours, to enjoy and

use. No amount of natural wisdom, fleshly or carnal education can produce or furnish this light. "And Simon Peter answered and said, thou art the Christ the son of the living God. And Jesus answered and said unto him Blessed art thou Simon—Bar—Jona; For flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Mat. 16-17-18.

There is a soul light or a degree of wisdom enjoyed by God's children; (and what I mean by God's children are those who keep His words from faith and love for them, to the extent of living them); that is not known or experienced by the unregenerated. Turn to your Bible concordance and read the passages under the word light. It will help you. The unity of Father, Son and Holy Spirit, is discerned more clearly as you come into the light spiritual. There is but one God, and to know Him aright is life everlasting.

No wisdom, truth, light, love, affection or any thought has ever been added to God or will be, from eternity to eternity. He is the same unchangeable God, and this fact will loom up to you, when you get into the light of the spirit, and can have the word opened up to your discernment, by keeping the Lord's words, and going direct to Jesus Christ, as to one vested with all power in Heaven and earth. I desire to impress this fact.

That you cannot get the light or the Son, by going to the Father direct for the Son (the Divine Truth), but you can get the Father by going to the Son. When you pray—Our Father in Heaven—it will help you very much to let your mind seize the idea and fact that Jesus Christ, is that Father in Heaven, and when you get His ears and mind, you get the Fathers also and at the same time, for they are one God. “Whosoever denieth the Son, the same hath not the Father; he that acknowledges the Son, hath the Father also,” Jno. 2:23. “He that hath the Son, hath life; and he that hath not the Son of God, hath not life.” Now remember life itself is God. God is divine love and divine love is life, and divine truth is the Messiah or the divine light that manifested *the Life, or Divine love, the Father* in this world. He that hath the Son, divine truth, hath life (the divine love or Father also.) “And we know that the Son of God is come, and hath given us an *understanding*, that we may know Him that is *true*; and we are in Him that is *true*, even in His Son Jesus Christ. *This is the true God and eternal life*,” Jno. 5-20.

And please remember the fact, that Philip was told, when he asked to be shown the Father, that when he saw Him he saw the Father also. And no man has ever seen the Father, but the Son,

and never will you ever see the Father save when you see the Son. We could no more see the Father Divine Love, except as we see Jesus Christ; than we could see each others souls with our natural eyes. When you see the temple, a soul dwells in, with your natural eyes, you say I have seen the person. When you get to Heaven, no doubt you will see our God, the Lord Jesus Christ, and you will see so much more of His divine glory in looking upon Him than Philip saw, that you will not ask to see more of God. The natural mind, indeed finds it hard to think a spiritual thought, because it cannot rid itself of, or in thought rise above space and time, which enables one to think more abstractedly. But this power comes with the light of the spirit. Another point I would call to your attention, is, the fact that the natural mind dwells in the notion, that we have life from ourselves as our very own, separate from the presence of God with us. Now the truth is that we only received from our earthly Father, a soul, the first and purest form receptive of influent life, from ever present God. And that soul form, received from our earthly Father, was clothed upon with a body from the mother. Now, life itself is what abhors a vacuum, and there is no form but what has its life from ever present God; and the life of every form is according to the nature of

its inmost form. Every angel, man, devil, beast, vegetable or mineral form has its life, from the ever present life of God, as an influx into itself; and the influent life is changed in the receptive form, according to its inmost form. As in Adam, all died, so in Christ are all changed back to living images and likeness of God. No animal but man could fall or change the order of its life, from that in which it was created at first. Our forefathers by disobedience and turning away from the light, or Divine Truth, caused all the mental darkness, and all our trouble, and sorrows. God manifested Himself in the vessel born of Mary, called the Holy thing, because the soul of Jesus Christ was God's own hidden spirit, or the Divine Truth (which is called son) which came in the flesh; but remember divine love (the Father) was manifested by the son (Divine Truth). For Christ was the manifestation of God. Let me illustrate: This book carries to you my words, the statements are truths, as I see them and understand the subject and am able to portray my mind to you; as hurriedly as I am doing. Now this book is my creature, son or my light going to you, manifesting my soul or spirit, which soul or spirit I could not have had; nor sent to you; but for the love or Father of it in me prompting or creating the work. The real man in every one is His love,

and the will is the seat of man's love, as the understanding is the seat of the thought. Now my love causes me to have the thoughts, and my love, (my real self) is manifested to you through the thought (my Son) I send out to you, in not a finely bound book, but the book is the creature of the printer, (the mother) who clothes the thought (my Son) which manifests my love for you (the Father). Now while the book is being read by you, is not my spirit or the spirit of my son operating upon your mind or spirit, so you can see how Divine Love (Father) is in Divine Truth (Christ) and Divine Truth (Christ) in us, and we are all in the self same spirit, God in Christ and Christ in us.

The end in the cause and both in effect. Love in Truth and both in us. God all and in all. Another thought which it is important to remember and know. It is a doctrine of the church, commonly known and taught; that all good is of God, and all evil from the devil. How it would help one if he *really believed* that all good flowed in from God and all evil from the devil, which is truly the case. There is one Fountain of Life, which is the source of all life,—the Lord, and this is the first and only source of all life; even hell receives life into the hellish forms, of the devils in hell; and it is the reception of life, into broken and discord-

ant forms, that changes the life of God into that of the devil, as it flows in and is received in the devils and satans composing hell. We are under the influences of either good or evil; God or the devil; Heaven or hell; and we are free between the two forces. One a force constructive, the other only a force to destroy. One is light, the other darkness. One has a tendency to pull you upward (not in space) into a purer state or quality of soul—life and the other down into a lower state or quality of mind and heart. We do not notice it, because the influx is beyond consciousness; but, since the natural degree of life has been corrupted by the fall of our forefathers and is entirely out of the divine order in which we were created, and a hell was created by this broken order, by a disobedient ancestry. We have had to be under the influence of hell, by being born into this depraved natural, so we are under the influence of hell in the natural mind, warring against the spirit of God in our internal or spiritual mind. Happy are we if the life of the spiritual mind wins control over the natural or carnal mind in us. The matter must be decided by ourselves, by each one's own free choice, as to which shall rule over us, the flesh or the spirit, the natural mind or the spiritual mind. One is the devil and the other is God warring in your soul for the supre-

macy. The battle ground is your soul and life—the time is during your life on earth. The important question with you is, which shall gain the supremacy and rule in you. You must be the one to decide the fight. The fight is made to appear as your own, so you must choose between the two. You remember the passage already quoted in this book, about whose servant you become—by obedience. Choose ye this day whom ye will serve, God or the devil. By your choice you are engrafted into the vine of Divine Truth, or you remain in the vine of the corrupt, natural falsity and evil. Will you pull with the good or the evil, will you live a righteous, obedient life, or an unrighteous disobedient life? Will you pull with the white horse or the black horse? You have your equilibrium or freedom of will between them. For God or for the devil. In Heaven's light or remain in the dark natural light.

By becoming spiritual, and having the light of true wisdom to rule in you, you do not lose any happiness, you only become possessed of a more rational, orderly natural life; when the victory is gained by the spiritual over the natural life, you do not lose natural life, and enjoyment of your natural mind while on earth, you only become free of the control of hell while in your earthly bodily life. You are the gainer in

every conceivable way. Hell life is a snare and a delusion. It is servitude despicable. You can get out of it if you only will. The Lord is ever ready and waiting with outstretched arms to receive you and free you from the yoke of hell; but you will not look to Him and live. You prefer the crooked, discordant, perverted evil and false life of the natural will; the carnal fleshly rule; trusting to its rule and guidance in this life. To the rule of the righteous, happy, orderly life in the spirit, in this life. Do not continue in your deep sleep, thinking the Lord can help you after you die, as to the body, and go to Him in the Heavens above. He could not then change you without destroying you, without annihilating you. For then you will be the form of your desires and mind, formed in the life of the body, and to change that would be like changing a bat into a dove. You would not be the same fellow. You would not know yourself. You would be some one else and not yourself. No my friend, all changes ever wrought by God in you, will have to be done with your free choice, in accepting the changed condition, while in the bodily moulds. God is ever ready and willing now to help you, but He will not force you even here to change. He is wooing you now to accept Him, ere it is too late. God gives us three score and ten years to work

back to the image and likeness of our first parents, at creation of the human race.

When you are born of the spirit, you are then only a spiritual babe in Christ. You have to grow in grace, in nurture and admonition; and in spiritual statue formed as you feed upon the divine good and truth; the body and blood of our Lord. If you could only see the form of your spirit, before reformation and regeneration, you certainly would want to feed it upon some life-giving and reforming substance. Do not wait for death to settle the matter. It will then be too late. You will be fixed by that time for everlasting life, in an inverted, hellish discordant, misshapen soul form; that cannot receive within itself life in purity, innocence, peace, refinement, joy and happiness, but only the reverse, and you will be dispossessed of your external outward seeming orderly life; and become the form and life of your leading affection or controlling love. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath." That does not offer much consolation to a man living in unrighteousness, and in a Pharissocial life, here on earth out of Christ, does it? The spirit of divine truth woos us to accept a life in the light of truth. Is not truth better than falsity

for any soul to be in? We seek natural truths in our colleges for natural light. How much more important it is for the soul to become lit up by spiritual truths, and spiritual truth to the extent of light, is not acquired outside of a life of obedience to the Lord's words; and a loving obedience at that, if you wish to abound in great light. Why should we not desire to be ruled and guided by divine wisdom? Why should we not desire that His will should be our will, in the matter is how it best for us to live. Do you suppose that you could live in Heaven contrary to God's will? Do you suppose you would desire to live according to His will in Heaven, after refusing to do so during all your earthly career? Remember that all your life is composed of the desires of your will and the thoughts in your understanding, each day you live here on earth. The only difference between angels in Heaven and those in hell, is a difference in what they will and think,—or what they desire and think. Those in Heaven are moved by neighborly love toward each other in thought and action, while those in hell are moved by selfishness, hate, lust, and concupiscences of every foul nature. They could not stand Heaven if permitted to go there; neither could the angels stand hell. So there is a great gulf fixed naturally between them. There is no argument for a hellish life at all; but

those who are inclined to the love of self and the riches and honors of this world to the extent they will do evil to get them; "Love, darkness, rather than light because their deeds are evil." It is just a matter of choice or taste as to the life one will live. Both are set before us. We will have no excuse when we face the bar of judgement and justice on our crossing over the river and the book of our lives are opened and we are judged. Every deed is faithfully recorded in our minds and hearts, with the motives prompting each deed. Unless we get a change of will or heart, while here; change our affections and therefore our lives, and cease to be what we have been, and are now. My friends, the change cannot be made too soon for our good and best interests. Our eternal happiness depends upon not making any mistake in this life. Simple matter. Just go to Jesus Christ, and believe His words and do them. Your reasonable service.

(Now to sum up the thoughts we desire to impress—The first, is to study the word and let the words of Jesus Christ be your doctrine of faith, as they are recorded in the four Gospels: Mat, thew, Mark, Luke and John. Let the Lord's words be true, before all others. Study the whole word. Remember that there is only one Lord, one faith, and one baptism. Jesus Christ, the

one Lord, faith in Him and baptism into Him. It does not matter so much as to which external society of the church you are connected, (this is my own view), so long as you form a part of the Church Universal, and have the kingdom of God within you. Divine Truth, which constitutes the vine, is Jesus Christ, and He is the church in the highest sense. God in Christ and Christ in us and we in Him. Christ the vine, we the branches and the Divine Love the life in all.)

Again remember when our lips say one God, the idea of the mind should think one, or there will be a contradiction between the idea or thought, and the tongue. You will find in the Athanasian creed, which is received in the whole Christian world, these words: "Although our Lord Jesus Christ, the Son of God, is God and man, still they are not two but one Christ; yea, He is altogether one, He is one person. Since as the soul and the body make one man, so God and man are one Christ." They are not in two persons with two wills and understandings. God—man—one God. They are one, the same as soul and body are one. So the divine human is God's human and must be approached in order that the divine called the Father, may be approached. Go to Christ in your idea of thought, and worship of God, and you go to all—and you have only the

idea of one God in your mind. No human being can form a conception of the Father out of Christ. You cannot love and worship something you cannot form any idea of. When you think of Jesus Christ, think of Him as the Supreme Being, who is an infinite man, and the only man who has life from Himself and in Himself, and that there is an efflux of life out of Him, and an influx of His life into every created form, and that He is all and in all. And that His spirit of divine love and truth fills every regenerated soul with all the virtue and wisdom they possess, and is the virtue and wisdom in them. That He flows unconsciously into all, but His life is received by each, according to the inward form or image of the soul. That the evil minded on account of their perverted state or condition, receive His inflowing life into forms which reflect hell instead of Heaven. Much as the difference in mirrors reflecting the sun light,—a poorly made, or a shattered mirror reflects the opposite to what it should reflect, at times. We are so created that we reflect, when we act not our true desires, either the life of Heaven or hell, just the one we look to from loving best, and believing in the most, for a good time in this life. We live the life we love best. All ignorance is induced by loving self more than God and the riches and the honors of this world,

more than an honest, sincere and just Heavenly life. This love for self and the world, turns the soul of man from wisdom's light, or Christ, who is love and wisdom itself, the heat and light of all righteous human lives. And this self love turns the soul of man to love and trust himself and the world for the all of life. So the sinner is bound down to darkness, through his faith in darkness. He worships himself, the creature, instead of the Creator. He knows no God but money, no world but this earth; trusting to his own prudence and not to the Divine Providence, believing in only what he sees with his natural faculties and defective eye sight from a spiritual affectional attitude of his soul, in the direction of darkness—not deeming it a crime to live so carelessly and indifferently. Verily, as ye sow, so shall ye reap. How could one expect to stand the glory of Heaven, after this life, if they hate that which is true, good and innocent in this life? If Peter, James and John should prostrate themselves before the glory of the Lord when transfigured, not able to endure the glory and brightness to the extent exhibited on that occasion, as was the same with John when in vision he beheld the Lord in the midst of the seven golden candlesticks and fell prostrate on his face. How then can we expect to be in shape or form to receive

the light, heat and innocence of Heaven in our souls, unless we are prepared in this world, not only to endure, but be formed to enjoy the highest, purest and best society in Heaven. Heavenly thoughts and affections, truths and goods, knowledge and desires, facts and fancies, motives and life, wisdom and love, faith and charity, form the souls of angels in Heaven and saints on earth. We need not tell you what forms the souls of devils in hell or on earth, you know full well. "Choose ye this day whom ye will serve, remembering that, "To whom ye yield yourselves servants to obey His servants, ye are whom ye obey. Are you not convicted of sin? Should you not repent? By turning away from and ceasing to do evil? Should you not start your reformation and regeneration in order to justification, salvation and sanctification in the blessed state of a Heavenly life here and hereafter. What if you gain everything your heart should desire in this short life, at best, and die in a perverted, miserable state of mind and soul; dead and lost to every sense of that which is good, true, innocent, beautiful, sunshiny, bright, joyous and happy in a human heart and life; what profiteth it; what good is it to you to eternity? We should turn to the Lord our God, learn of Him, cease to do evil and learn to do good.

We should avoid evil as mortal soul poison, which it is. We sha avoid bad company, as a cruel enemy.

We should seek the company of the truest and best, as ointment to the soul, yea, more desirable than fine gold. Read and heed the proverbs of Solomon. While you live in this world and "Have the light, believe in the light, that ye may become the children of light;" remembering that if you desire it, you can get it, by fulfilling the conditions set out in God's words, all of which are laws of Heavenly life. But the light can not be received, only in proportion as you will it, for the sake of living it—by turning your obedience away from the false and the evil; you in that proportion, obey the true and the good,—and come into the true and good.

When you start in your determination to follow the Lord, in your reformation and regeneration; you will find many and greivous temptations, and in those temptations it will seem to you, at times that your Heavenly Father has deserted you; but remember that is only an appearance superinduced by the evil one. Overcome, and you will find seasons of rest, all along. If you should be overcome in temptation, do not despair, but go to the Lord with more determination than ever, to succeed and overcome.

Growth in grace, or a life in the Divine love is not attained all at once, it is a growth, until you become a full grown spiritual man in Christ. But if regeneration is started in this life, it will be finished in the other, if prevented here by death of the body.

Above all things necessary, is, the cleanliness of the internal man; the inside of the cup and platter. Do not blindly believe that an external life, such as going to church; helping to support the church; outwardly walking as a Christian; praying long prayers; giving alms to be seen of men; and acting sincerely and justly for expediency sake, or for appearance sake; will save you. The outward form, without the inward substance, constitutes a sinful, Pharisaical, hypocritical life, more soul destroying than a life of open rebellion against Christ. This is fully pointed out in the Divine word. The outward life should not be left undone, but should truly express the inward state of mind and heart. One is shadow the other substance. When in faith you will be in the light from the heat of charity or love. Now charity is not the giving of alms unintelligently, but it consists in doing as truth directs; doing the words of the Lord. Living in charitable feelings toward all mankind, and especially so with your neighbor, or brother in Christ. Remember that Christ is

our nearest neighbor, and those we see His spirit in, are nearer neighbors, than publicans and sinners. Our City, County, State and Nation are our neighbors also to be loved. That which makes a neighbor is not nearness in space, but nearness in Spiritual State of heart and mind, in goodness and truth. Thought brings presence, but love is the conjoining force. Truth brings love, but love is the welding power. Neither exist alone, both essential to the existence of either. Faith is in truths, formed by and of truths; but has no life unless the truths entering into it, are filled with grace or love, which is charity. Read the 13 Chap. 1st Cor. and you will see what a dead thing faith is, without its substance charity, which is the force, in welding souls into beautiful Heavenly forms, and into a union, or consociation of angels in Heaven, and Saints in earth. Let us not think of ourselves as animals and have a soul; but rather as souls and have a body. Let us think of ourselves as immortal souls, which can be re-born, into the spirit of the living and eternal God; that within us resides a new world of thought and affection, that can be opened up in us, that when opened, consociates us with the angels of Heaven in our inmost affectional nature and brings us into new affections and motives, which are superior to any, which we ever dreamed, we would ever

know or realize in this life. Sinner, you do not realize or know the possibilities of your own soul and life; you sleep in your unbelief, a Heaven of happiness away, yet all the time blindly seeking happiness as the goal of life. Happiness, peace and joy you will never know, except through regeneration you awake to a knowledge of Heavenly wisdom, in Christ our God, the light of Heaven and earth. There are three degrees of Heavenly light, spiritual natural, spiritual and celestial. Take them all. There are three degrees in the Spiritual Natural, three in the Spiritual and three in the Celestial. You know Paul alluded, to the third Heaven in one of his epistles. So we have authority to speak of the degrees in Heaven—or Heavenly life, and its form. The spiritual is the Lord's Regal Kingdom—The Celestial His Priestly Kingdom. Brother take the degrees. Become a noble workman for the Master. He invites you now. You say you are bound down by the inmost influence of hell, that you are dead in trespasses and sins. Look to Christ; our God, in His Human. He can raise you from the dead, and fill you with a new and better life.

The natural human temple taken from the Virgin Mary, was builded into a living tabernacle, for our one and only God to occupy eternally for our sakes; in order that He might reach

down to us in our low estate, to free us from bondage to hell, to redeem us, from hells increased power, and to hold us in His Heavenly arms to all eternity. I am not dealing in pictures of fancy, as the natural dead soul may think; but am telling you of real substantial states of mind, no devil in hell, or in earth, has ever realized, or known. For they are spiritually discerned; but free to all who will go to the Fountain, and partake of the water of life freely. All are invited. All can, who will to become the children of light receive it; but none can lift the veil except "Zion's Deliverer". Jesus Christ, our triune God. God tabernacled in, (not now the flesh as when on earth, which was made by Him,) but in the natural human, made a Divine Natural Human body—So God became a man and a man became God, in that Union of the Divine and Natural. That union is hard to be comprehended in a small degree, even, by the initiated into spiritual life, consequently not comprehended at all by the unaided natural mind. To know Him aright, means life everlasting. I have heard some say—"Don't spiritualize the Bible." To all those I wish to say, you can't spiritualize the Book, but the Book can spiritualize you, if you permit it to have an abiding place in you. The natural can never enter the spiritual, but the spiritual can enter the natural. Natural intelli-

gence is as a vessel, or vessels, to contain spiritual light. Inmost things flow into outmost, but never reverse. The word tells us, that God is a spiritual being, and must be worshipped in spirit and in truth. We are first born natural, then become rational by education and mental growth after which it is possible to be reborn into the spiritual mind, heart and life; and become, as it were, actually a new creature or being.—You can never know except by experience; and regeneration is the one thing needful to save a human being from eternal misery and woe. In our Saviour's time on earth, he found people abscessed, mind and body with evil spirits or devils. He seemed to have done away with outward obsessions; but it seems now, that inward obsession, still prevails in the world; for the christian world today, seems to be concerned more with numbers in church membership, than with the quality of the life, in the church. More effort to prevent outward temptations, and to remove them; than to administer the inward salve, necessary to heal the inward desires, and weaknesses. We might by rigid laws, fix men so that it would be dangerous to life and liberty to sin; but keeping men from evil, by force, does not remove their hearts from a state of evil. The evil may be hidden, and not permitted to come to the surface, but just as long as the evil desires

remain, the soul is bound in hell. The power we need, is the two edged sword of divine truth, so wielded that sinners may become convicted of their sinful and fearful state; and may be shown a true way out, and a sure way out of their depraved, servitude to the devil. It is well enough to remove the temptations, but were one fixed so he could never be tempted, he would never know the latent wickedness in his own heart. For we never know how wicked we are, nor how weak we are, until tempted; and without temptations to overcome, there would be no growth in spiritual grace and strength.

If we follow the directions laid down in God's word—we can get out of the spirit of the devil and into the spirit of Jesus Christ—We are living today in one or the other, no matter how we may hide or disguise the fact, by our outward moral conduct. The human heart is in love with Jesus Christ or the devil, and is in the spirit of one or the other. If we love ourselves more than we love Christ; the devil has control of our inmost soul—If we love the riches and honors of this world, to the extent, that we would cheat, defraud, lie, steal or act insincerely and unjustly toward our fellow men, or our country to get them; old satan has control of our inmost souls. It behoves us to examine ourselves and see how we

stand. For our eternal welfare is at stake. The veil of darkness can be lifted from your understandings and the light of Heaven be your's, in place of that darkness; if you will learn that Jesus Christ was God operating in the man Christ Jesus, for the redemption and salvation of the human race; and you can know it to be a fact if you believe his report, and force yourself, for His sake, to remove some of your evil desires, by repentance, and forcing yourself to keep some one of His commandments simply for His sake—You will find He will enter you with His blessed spirit, to the cleansing of your inmost soul, from the stains of hell, and He will remove your inward enemies and place you with angels of light and love, while here in the natural body. Your will or heart will be filled by an entirely different class of desire, affections, and motives—Your life will become peaceful, joyous and happy. Now this is no idle speculation—You will be able to verify it yourself. You will have the witness within, though you might not be able to convince a devil, in this world or the other. A devil is any person, without the knowledge of Christ; that is a person out of His spirit, living in this world or the other. To be out of Christ, is to be lost; and it is to be only in natural life. The one is Heaven, the other hell; no matter how conceal-

ed or disguised. We are first, natural, then spiritual, here in this life, provided the spiritual degree is ever opened by the spirit of Jesus Christ while we live in earth. My friends, I only wish I had the power of impressing you with the importance, of finding out the possibilities of your own souls. —Ere it is too late—The whole of Heaven would be rejoiced to know that you had determined, in your own soul, to flee the wrath to come, and that you were inviting the Lord of light, into your dark soul, to save you from the effect of that very cold and dark state of mind and heart. Evil and false lives were the result of disobedience to God, and they can only be restored in us by a life of obedience to our God. Without faith, we will never obey; and without repentance, we will never have a saving faith, from the heart; and without we are convicted of sin by the truth, we will never repent; and if we are indifferent, and listen to the devil, we will never read God's word. We sincerely trust, some of the thoughts expressed in this little book, may be seed that will find lodgement in many minds, with soil, in which they may germinate, to the awakening of many souls to the blessed light, which it has been the desire and purpose of the writer, to try, through these pages to reflect, that the kingdom of light might be enlarged, and many poor souls blessed thereby.

There is great natural education and learning which is not wisdom at all, though so-called in this world, natural breadth of learning is only scientific natural learning which may be termed genius; but intelligence spiritual and wisdom celestial are two higher mental capacities, or degrees of higher light for the soul. Intelligence and wisdom, spiritual and celestial, is the spirit of God within the human soul. When you get into spiritual intelligence you are in the second Heaven, or you have the light of the second Heaven as the light of your life, and you will love to be guided by it and to live in it. When you arrive at a point in your regeneration or growth in grace, that you love good, or that you love Jesus, better than yourself—The word Jesus stands for Divine Good—it means saviour—Divine Love, as good is of love, and truth is of wisdom; Christ stands for or means divine truth or light—Jesus Christ means—Good Divine and Truth Divine—Father and son in one—Excuse the digression—Or when you love good better than truth; Or when your motives entering into your every action in life, are prompted by a will, formed of good; then you will have entered more deeply into God and you will be ruled by Divine Good more than, as before, when you were moved by your love of the divine truth. When the last enemy in you is conquered by divine

truth then the divine good (the Father) rules in you.

You will find also the word states than when Christ has put all his enemies under his feet; he will deliver the kingdom or the rule up to the Father—Divine truth rules in one christian, or in all, until every enemy to the soul is conquered in the one individual, or in the whole earth. If one christian reaches the regenerated state to the degree that divine love can occupy his heart to the extent that God is loved better than self—then the rule in him is from divine love rather than from Divine truth; so it will be with the entire earth when Christ the divine truth, the two edged sword has accomplished his work. God fights falsity and evil, through His truth—Love does not fight, but when love prompts or rules it is in and through wisdom; and then God is all and in all—Examine 1st Cor. 15 Chap. 22nd to 28th verses—When we get into spiritual intelligence or wisdom, we are ascending into God—For God is divine love in divine wisdom, they are the very essence of God—When in that you are in God and God is in you. “He that dwelleth in love dwelleth in God for God is love,” so the good book says. Therefore to be out of the spirit of God’s word, is to be out of God. “I am the Vine, ye are the branches, He that abideth in me, and I in him, the

same bringeth forth much fruit; for without me ye can do nothing." Jno-15-5—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Jno. 15-7. This does not mean to have the Lord's literal words abiding in your memory; but the light of their spiritual sense, or meaning abiding in you, as the light of your understanding, from having received the light through a belief from the heart, or will. The word says, "We believe from the heart unto salvation." That is from a love in the will for them to the extent that we will and do the Lord's words; put them into our lives from a sincere love for them, simply this and nothing less, will save your understanding from eternal darkness and your soul from hell. Ye must be born again—Ye must have a change of will or heart, and thereby a change of disposition, or life—from a supreme rule, from the love of self; to the rule, of loving God better than self—and to the rule of the love for the neighbor, better than the love of riches and honors of this world. You can love self and worldly honors and riches, but it is of hell, to love self and the world better than you do God and your neighbor.

You have simply to be turned by the Lord from self and the world as your souls common center to Him as the hearts common center—

And He can't turn you against your will, at least He will not do so—You will have to act with Him freely and of your own choice; as you are now doing with the heart turned freely away from Him. He will not break your freedom to save you—because He could not without going against one of the very laws of His own divine providence and one of the laws of your own being. You will never go to hell or heaven except through your own free choice. “Choose ye this day whom ye will serve”—“Whom ye yield yourselves servants to obey, his servants ye are who mye obey.” As we have tried to impress all along—Heaven or Hell, God or the Devil, light or darkness is ours to enjoy here and hereafter—which do we love the best? Which do we believe in, and are trusting to the most, now, for happiness? A person can stand hell better in this life, than in the next, for here he lives with the good, and can act apparently as good himself, outwardly; but hereafter he will have that seeming good taken from him and can only act from his true nature, and live with his kind. You remember what the divine word says on that subject. “To him that hath shall be given but to him that hath not shall be taken from him that he hath, etc.” Do not remain out of the light, even here on earth, if you had no other life than the one here, it would pay you better to come

into the divine spirit of truth for the sake of its own good, which is peace, prosperity, joy, happiness and every blessing the human soul is heir to in this life—Not mentioning the riches, glory, and everlasting springtime in the sunny climes of divine love and truth hereafter. Go to the Lord Jesus Christ our God, seek Him strenuously, for some of the riches He inherited—He loves us all—He is willing and able to help us—He is calling you to turn, from being self and earth centered; to look in the direction of life, light and joy, to the direction in which the lamb is seen as the light of life. Why will you not look? It is because your deeds are evil, that you love darkness better than light? You had better break the chains, the concupiscences, binding you down in darkness, and depraving you of the light of life in the Holy spirit and of Holy divine truth, flowing down from the most exalted heights of supreme love itself—It is easy—Look, believe and obey.—“And I say unto you, Ask and it shall be given you; seek, and ye shall find;—knock and it shall be opened unto you,” “For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened,” Luke 11-9 and 10.

Now to those who may think that the life enjoined, by God's word, is impractical, I wish to

say; the writer of this book, has been a traveling man for 25 years, and he has not found, the spirituality herein taught and practiced, to have been any draw back to himself in the least—The writer now sees that he would have fared better even in a business way had he been in possession of these thoughts and the life of them sooner.

True christian life only demands a life of truthfulness, sincerity and justice practiced from love of the true, pure and good, in life and conduct, in dealing with your fellow man; and a belief from the heart that Jesus Christ was the son of God.

You will find the difference between the life in the will of the flesh, and that from the new will of the spirit, to be as darkness to light, or as between ignorance and folly, wisdom and joy—God is the creator of all the real; man the creator of all the unreal, shadowy and seeming.

For the sake of your future; for the sake of your children, and your children's children; for the sake of the happiness of your fellow men on earth who may come under your influence; for the sake of the Heavens above; for the sake of your becoming a fit companion for some lovely woman, as husband, guide, companion and protector; and for the sake of your loving Heavenly father, who has done so much to save you from the tortures

of an eternal hell of darkness, night, suffering, woe, torment and eternal death to all that is good true and beautiful in life; I would ask you to cut loose from the evil, which enslaves your inmost heart and soul, and causes you to be ignorant enough not to know who Jesus Christ was, is and ever will be—So much so that in your dark state of mind and heart you are even ashamed of Him, and I would be like you, had I no better, nor higher idea of Him than those who are ashamed of Him. To know Him aright is life everlasting; and yet some are so vile and weak, they are made, by old Satan, to believe that to seek Him and love Him, would endanger their mental strength. So long as the world, the flesh and the devil control you, you may know you are already insane touching all spiritual subjects—and you had better refrain from publicly expressing your opinions until you can think as a man, in God's image and likeness; and know when you speak, whether you are speaking that which is true or false; from God or the devil. For you can never think, speak or act, save from one or the other sources and places.

Whatever a man loves he thinks is good, whether it is from an evil or a good origin, and generally finds an excuse for his actions—There is only one true guide, measure and yard stick, and that is God's Holy word—I commend it to

you, but remember you will never get into a proper understanding of the word, until you have found out that you are a sinner, repented, and have been somewhat reformed and regenerated, by a loving faith and life in the word. That you may come into the glorious light of the Gospel, to the saving of your immortal soul, and that the veil of darkness may be lifted from your understanding, and that you may receive the baptism of the water, of the Holy Spirit, and of Fire, ere you quit this mortal life, for your immortal home; and that your flight may not be in the winter of the soul, is the prayer of the writer of this little book.

The infinite Jehovah before incarnation, while in his supreme glory, of spiritual essence and form; could not approach, in His naked celestial potency and effulgence of glorious light, his fallen children, any easier than the natural sun could approach the earth, without destroying everything.

His children, in their ignorant disordered state of mind, had fallen so low in mental darkness, the old ceremonial law had become inadequate to perform the use it had subserved and for which it was given. The finite mind, being finite, can never reach a capacity which would enable it to form a conception of God in His naked spiritual glorious being out of His divine natural personal form. And no one can possibly be conjoined by love to

another, unless he can form an idea of that other. How can one love something, he can not form a thought concerning it? Now this, God knew, and knew the hour would arrive when He would be compelled to clothe Himself with the natural degrees of wisdom to redeem and save His children. This is pointed out all through the old Testament. God foreknew from the beginning when He made man, that it would necessitate Him to put on a natural mental gown or overall, in which to do His final work, after His children had become lower, dirtier and filthier. He knew He could never unite us to Himself through love, unless we could form some conception of Him. So He manifested Himself in a manner that we could form a conception of Him as one complete divine man; the central man, who lived from Himself, and one, that all other men could get life from His omnipresence with them. God has never been away from His children, but they turned away from Him, and lost their high state of wisdom and love, which our first parents enjoyed. As in Adam all died, to a high state of soul light and life; so in the last Adam, God would appear to the salvation of His lost children. How are we lost? And what is it that causes the soul to be dead? We are lost to that which is real, living states of purity, innocence, goodness and truth as actual possessions; by being in heart turned to

the natural world of riches and honors, for self's use for a limited time. And the soul is dead on account of its inward form induced by ignorant affections, and from its being turned away from the source of its life. To illustrate:—how could a cotton plant thrive if planted under a dense shade of a great tree, where it would be shut out, or turned away from the heat and light of the sun? The source of its natural life. Further, how could a jewish child be expected to turn to Christ, as the God, with all power in Heaven and earth, and worship Him as the only Divine man and as our only God, and as the only creator redeemer and regenerator; when they are growing up under the shade, influence, prejudice, teachings and attitude towards our God on the part of their parents. Is not the jewish child, growing up under the great tree of jewish thought and influence; and does not that turn the child's mind from Christ? Again, is not any false teaching a shade to the mind, to shut out the light of truth? There is nothing but truth and falsity; natural, spiritual and celestial truth, or the opposite degrees of falsity. Divine truth in its different degrees springs from Divine heat or love, in its different degrees, of heat or affection.

The union between the Christ, or the man, Divine Truth; and the Divine Love, in its surpeme potency, took place after our Savior ascended. (not

in space,) but up into the greater love and wisdom called the Father; just into the supremest state of Divine Love and Wisdom. Now, Jesus Christ is the Infinite Person. The whole God-Man. And He fills Heaven and earth with His influence or spirit. Is not the Holy Spirit, Christ's spirit, that we have to get into, to be in the vine? Did He not say he would not leave us orphans, that He would send the spirit, from Divine love the Father, after He ascended into it? Are we not finite degrees of or finite capacities to receive the light in a finite degree which He said He came to bring to us from God? Christ being the only begotten son, was capacitated by inward soul form to finally contain the Divine love and wisdom, Itself, in its fullness, while we can not approximate any such degree to all eternity. When we die as to the body, we leave the time world, for a life in the eternity world; or that world where Divine love is heat and Divine truth is light, inward and outward, of soul forms, or spiritual Heavenly finite beings. Re-read and study the thoughts of this book. You can not get the light however, unless you determine you will live up to it, as you receive it, for God will not be mocked. He can not be deceived. He will not permit you to get it, only to again turn away from it and thereby profane it to your hurt. The secret of getting it, is to be willing to follow it

in your life. Following Christ, is doing His will. And how can you get the light without praying to the right source. In the act of praying to the Father as outside of Christ, You are looking to the invisible in thought, and when the prayer is ended You think of Christ, only once in the whole prayer and that is when you say, "Do this Father, for Christ's sake." You think of Christ then Naturally and not spiritually. Were you to go to Christ in prayer, you would approach the whole God-Man, and you would have a visible God-Man in your mind instead of none. For no finite mind can form a concept of thought about God as He existed out of Christ nineteen hundred and ten years ago, and previous to that time. He came to make Himself known, and to arrange Himself so we could be conjoined to Him, through a knowledge of Him, and an affection for Him. We are commanded to love Him supremely, since He made such sacrifices to put Himself within the bounds of our capacity to understand Him. The study of Christ, should be the most popular study on earth, as it is the most important for the souls eternal welfare. There is one orderly way for the natural degrees of a man's mind to be created, in a natural bodily containing vessel or form. And that is to be created first through the within to the outmost. God is all and in all, in the creation of a man or a tree, and He

works from within, as the life of each though neither the tree, nor the man, is conscious of what is being done within. So Christ came into the natural, from Divine seed, in an orderly growth from within out. Now did He come in His own Name? Did He come as a self lover or a lover of the riches and honors of this world? Did He not condemn both, as loves, that if permitted to rule, would destroy the soul? The orderly natural life, when subject to the Divine laws of orderly life, in the natural world; is the sweetest best and happiest natural life, a human being can live, and that is what we attain by becoming true Christians. God came to reconcile the world, his fallen children, to Himself. He so loved his children, who were turned away from Him, that He, at the proper time, always expected to arrange it so He could send His light or Divine truth to us so we could get the light into us, by the means of belief and trust or faith in it.

If you ever repent and believe, you will grow into trust, confidence and great loving faith; belief from the heart or will; that Jesus was the Christ, the Messiah, the God with us. Prince of peace on, earth while here, and after the union, after the conjunction of Divine natural truth the Son and Divine love itself. After the glorification of the Divine natural by being filled to the utmost with

the infinite Divine love, in the Divine body of natural, spiritual and celestial truth; or after He came into His inheritance of all the things constituting the Father; did He not then become our Heavenly Father? And when we pray should we not think of Him; and end the prayer with the request that He do it for His own dear sake, or that the request is made in His Name and for His own sake, or for truth's sake? At least we should not in idea think of two Divine beings, which is idolatrous. In Heaven we will not be double minded, and we can only speak or utter the ideas as we possess them. So it is safer and better to go to Christ as the whole, and when you go to Him as the Heavenly Father you go through the door into the sheepfold, or Heaven. It is honoring to Christ to do so, and He is your God, or you have none; for you know of none other, and if He is God there is none other, and we dare not say there is more than one. And if He is not that one, what part of the one is He? What part was He when on earth but the Divine truth or word. And the word is the creator, for the first chap. of John says so. And He came as the Redeemer and Savior. Now is not that the whole?

It is by the means of Christ, Divine truth and faith in Him; that we get saving grace, or the change of our affections, by having evil to give

place to the good of Divine love or the Father in us. The Father Divine love came to us in Divine truth, the son. Otherwise, in what way, was the Father manifested? What did the Messiah manifest, but Divine truth and love? The Divine truth the son manifested Divine love the hidden one, the Father. Now, neither can exist without the other, nor ever existed without the other. There never was a thought of any kind that did not have desire in it or originated from some kind of desire. Thought is always son of some desire as it's Father. Words spoken are forms of sound. There never was an effect without a cause in it, which produced it.

We should, ere it is too late, secure the oil of grace, love, or charity for our hearts, which are our lamps. Let us not trust to the form of faith, without the substance, grace; for if we do, we will miss the mark of the high calling, of a full grown man in Jesus Christ, the only true God.



God is still tenting in the old camp ground;
Which is still His great right arm to reach down,
From the glorified state, to His poor children in the dark,
And will ever tent in power, in the Divine Human Ark.

The hidden life itself is the soul of the Son,
Christ was God in the flesh, not two persons but one;
Therefore who looketh to the Son looketh to the whole;
Then why climb some other way to the damage of the
Soul.

"For he whom God hath sent speaketh
The words of God;" we accepteth;
"For God giveth not the spirit by measure
Unto him;" ponder that well in your leisure.

The great physician came and is able to give relief,
To all who will properly drink and exercise belief;
The words of Christ are truly God's words sent;
The body of Christ God's natural tent.

The water of life is divine truth sent down,
From the throne of light in a natural gown;
This water is the wine of life, to all sent free,
To drive from the soul the poison of Eden's tree,

I will sing of Heaven as long as there is sin
For quite a pleasure it gives, souls for Christ to win.
When our Christ has put down His last enemy,
And Heaven and the church are in unity.

Then will I have just begun to be in tune sufficiently,
To sing a just appreciation of what He has done in me;
When there are no more sinners in earth to raise,
In Heaven let me sing our Saviour's praise,

Heaven is not in natural space above,
But an inward state measured by our love;
It is not attained through a worldly education,
But by new inward life given in regeneration.

Heaven is not up in space, this idea you must dissipate,
For Heaven is up in you. it is a higher mental state;
In an image of two worlds is your mind,
One outward the other inward we find;

You can go anywhere in space, and not find Heaven there,
In any direction a billion miles above the air;
You open up by degrees mentally within;
Heaven is above the natural mind of sin.

That was not first which is spiritual,
But that (is first born) which is natural,
And afterwards that which is spiritual;"
Except my few words, this is scriptural.

"And as we have borne the image of the earthly,
We shall also bear the image of the Heavenly;"
We are first a will of the flesh, which you see we trust,
Reborn into a higher, from a lower mind of dust.

Good is always found in true thought,
For thought is by the other wrought;
And good the truth doth always express,
Loving it's own corresponding dress.

Evil in its own false, will never appear,
For the sound of its own voice itself doth fear;
In borrowed robes will ever dwell,
So long as away from its home in hell.

Many a gem of sparkling worth,
Has found the waste basket of a fool,
To give place to matters of earth,
As business, or a game of pool.

The lost soul, a broken likeness of Heaven,
The likeness of hell doth take;
As a heavy cloud by adverse winds driven,
Only moving shadows make.

Wonderfully formed and just only think,
Man a broken image born, the world doth ape,
Until reformed by spiritual drink,
Into a new being of Angelic shape.

The outward sensual mind looks down to things of earth,
Turned with loving attitude to self since its' birth;
By degrees higher chambers of the soul we enter,
Until we behold Jesus Christ the common center.

The earth is upside down and all undone,
Praying to Father as out of the Son;
To say our Father in Heaven we are taught, and allowable,
When God in Christ is thought, otherwise it is intolerable.

Are you seeking real substance, for better inner health,
Or only chasing shadows for greater outward wealth;
It is better to layup treasure in Heaven we are told,
Than to be ever chasing rainbows to find a pot of gold.

Let go the old sinful life, with it's motives queer,
As noises made, the end of a departing year;
Let in the new life from Christ, with the same good cheer,
And darkness will give place to light, in you my dear.

Oh come, let us sing unto the Lord;
Let us make a joyful noise to the Rock of our Salvation,
Let us gladly be in one accord
Before Him, in praise and thanks, for a greater delectation.

The body is only the covering of the spirit,
And when put off, then the real man is as you see it;
Before reformation, it would be seen in evils dire deformity,
But after regeneration, a form of inexpressable beauty.

To apprehend the state of the Lord's glorification,
Study it as imaged in man's regeneration;
Man before is double minded, after, one new mind has he;
So our Lord in earth appeared, but now one God in glory.

Muses from the Divine One's inmost serafic throng,
Tune our harp to accord with highest Angelic song;
That we may draw, by tender melodies of thine,
Many from the darkness to comprehend the Vine.

Sinner! God is knocking, don't you hear His voice?
Let Him in to sup with you and always rejoice;
He will come in and assist you to atone,
And will grant you to sit with Him in His throne.

The way to come into Christ is very clear,
Read His Holy word and do not fail to hear;
When you get His ideas and begin to do His will,
You will be a branch of the Vine and happier still.

When reading these verses, do not dwell in the measure of the
lines,
But catch the thoughts, unless you intend to read them several
times;
They are sent in the form of a song of love,
To woo you to worship the true God above.

Faith is the form of saving grace,
It takes them both to win the race;
For faith alone, shadow of lifelessness and pain,
Is but the form and mark, of Abel's brother Cain.

Grace the living substance, from the Divine,
Fashions its own forms, in which to recline;
Out of the degrees in grace, man doth take,
A Grand Man in Heaven, the Lord doth make.

That our Lord Jesus Christ, is the God of Heaven and earth,
Is clearly seen in the light of the spiritual birth;
When this idea of the word, is not perceived by the mind,
It dwelleth in natural darkness, from being very blind.

Repent, pray to the Lord, and He will be better understood;
This is very easy and can be done, if you only would;
And learn that the precepts of the decalogue, are the Words of
life,
According to which men must live, to over come a hellish
strife.

Faith alone, thou habitation of dragons;
Hold of every unclean bird; owls companionous
Seek your mountains, in which to hoot and rest;
You are Esau's waste, in the wilderness.

If upon faith, without the works of grace you stand,
Your house is erected only upon the sand;
The rocks of truth a mortar of love require,
To build a soul for a world that is higher.

They who believe from the heart are truly the saved,
And our Lord's Holy Words are by them ever craved;
They seek the Divine Wisdom and the Divine Love,
As living Nectar and Ambrosia from above.

If the lips proclaim that God is one,
And the mind beholds Him in the son;
No contradiction can arise,
Between the lips and conscious eyes.

Upon unity in Trinity we will dwell,
Until a little child can comprehend it well;
To know our God aright, examine His Holy Book,
For out of Christ is darkness, everywhere you look.

Then why supplicate the Divine unknowable,
In preferencce to the Divine Christ cognizable;
When you say, Father in Heaven, think Jesus Christ, is He,
And your prayer will reach the person of the Trinity.

Prayer should be offered to Christ for His own dear sake,
Then the idea of your thought the Unity does not break;
If you will quit thinking of the Divine One as three,
The devil will cease making his abode in thee.

Praying to an invisible Divine one,
For the sake of the only begotten son
Is not going through the door to the sheep fold,
But another way your message to unfold.

To approach the Father in any other way,
Than by going through the Lord, is hurtful they say;
The best plan, it seems, would surely be,
To study the word and let it guide thee.

The body and blood upon which we should feed,
To grow spiritually minded indeed;
Is not that body and blood from the mother,
But the Divine good and truth from that other.

Philip had an idea there was another
Divine, separate from our Elder Brother,
And requested to be shown the Father too;
The Lord's answer to him, should satisfy you.

You will have to learn to think, God is one,
Or very soon you will think there is none,
If the mouth proclaims, God is one,
Think it, or You will be all undone.

Shun the evil inclined, bad company avoid,
If you would firmly hold your faith and grace unalloyed;
The evil and false in society is contagious and huge,
Better is the true doctrine of Christ, the Holy City of refuge.

"Is not one and the same essence, the same one?"
Is not Infinite Love and Wisdom the son?
His earthly tabernacle was made divine,
To contain the Infinte One, for all time.

This little book is sent as a little leaven,
To help extend our Savior's Kingdom of Heaven;
May these Heavenly thoughts, fall into much good ground,
And lift the veil from many, that light may abound.





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